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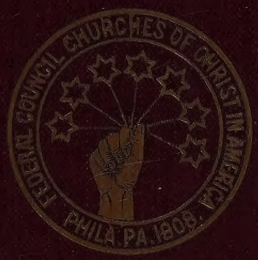

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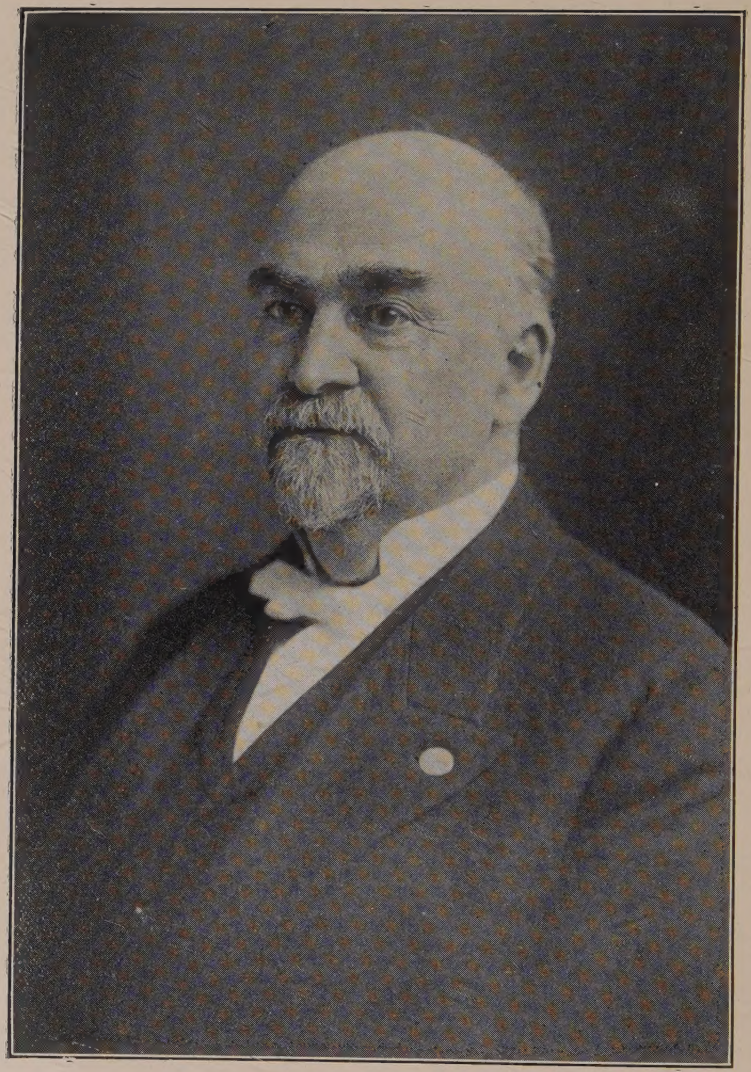

BISHOP E. R. HENDRIX, D.D., LL.D.,
President of the Federal Council of the Churches of Christ in America.

Federal Council

of the

Churches of Christ in America

Report of the First Meeting of the Federal Council
Philadelphia
1908

EDITED BY

ELIAS B. SANFORD, D.D.

Corresponding Secretary

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Introduction

This volume contains the record of proceedings and action in connection with a movement which marks a new era in the history of Christianity. The response to the Letter Missive sent to the leading ecclesiastical bodies of the United States in 1903 by the National Federation of Churches and Christian Workers, gave assurance that the time was ripe for the consideration of the possibilities of Church Federation by an officially delegated convention.

The Inter-Church Conference held in New York, November 15-21, 1905, brought together the chosen representatives of thirty Christian bodies. After careful deliberation these delegates from Churches having an aggregate membership of more than seventeen million communicants, adopted a Plan of Federation and recommended it for the acceptance of the constituent bodies through their highest judicatories, conferences and councils. By the unanimous action of these great national assemblies the Plan was ratified and has become the working constitution of the Federal Council of the Churches of Christ in America.

Under its provisions the Executive Committee appointed in 1905, had charge of the arrangements for the first meeting of the Council. These labors crowned with success were made delightful by the hospitalities of the Churches of Philadelphia. As stated in its Constitution, the purpose of the Federal Council is "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

The method pursued in preparing the way for helpful discussion and fruitful action during the sessions of the Council secured the garnered thought of mature consideration in Committee work extending over several months. The reports of these committees were submitted in printed form. The resolutions appended to the reports alone came under discussion and

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in their final form are sent forth to the world with the approval of the Council.

The pages of this volume contain the record of decisions, epoch-making in their scope and influence. On every side it is conceded that the first meeting of the Federal Council opens a new chapter in the history of American Christianity and the cause of Christian Unity. The spirit manifested in the Council and the conclusions reached with practical unanimity after full discussion, give promise that the Churches of our Country will in the future stand together as never before in united efforts for the advancement of the Kingdom of God.

The early publication of this volume has been made possible through the co-operation of the Rev. John Bancroft Devins, D.D., Chairman of the Committee on Literature and Education. The report of this Committee, published as the Foreword, indicates to some extent the large amount of work in connection with the details of publication that has been cared for. It gives me pleasure to make grateful mention of the assistance given by my officially appointed co-worker in the preparation and editing of this volume.

ELIAS B. SANFORD.

FOREWORD

By direction of the Federal Council the Minutes of the various sessions are to be published by the Committee on Literature and Education under the Editorship of the Corresponding Secretary.

The plan of this volume is somewhat unique and a word of explanation may serve the reader. Like ancient Gaul it has three parts: one is devoted to the business sessions, telling who the delegates to the Council were and what they did in business hours; another shows what the accredited representatives thought about themes concerning the development of the Kingdom of God, and the conclusions which the Council reached after considering their reflections; and the third contains a stenographic report of the inspirational meetings, which should stir the heart of Christendom, even as the delivery of their burning messages fired the hearts of those who listened to them.

The debates upon the reports, which have to do with extension of the Federation idea—the organization, development and maintenance of the Federal Council and the history of the rise and labors of Local and State Federations are reported fully; two or three gentlemen were invited to speak because of special study of the questions under review—their addresses are also given in full.

The Committee of Arrangements following the lead of Missionary Councils in India and China, whose methods were somewhat modified, requested sixteen men to prepare papers on specified topics. Ordinarily these would have been given as addresses before the Council as similar papers were at the meeting of the Inter-Church Conference on Federation in 1905. Experts on the various subjects were chosen to prepare the papers and a set of resolutions, both to be printed in advance of the meeting and delivered to the delegates at the opening of the session in a Gray Book prepared by the Executive Committee. Associated with the designated writer on

a given theme were from fifteen to twenty other experts, to whom the paper with its resolutions was submitted, the report with its conclusions being the product, not of one mind, but of many. The resolutions only were discussed; results and not methods concerned the Council. The chairman of a committee had ten minutes in which to open the discussion and five minutes in which to close it—the remainder of the time, from thirty to fifty minutes, was occupied by the delegates, and it was fully occupied. Only one report was accepted without discussion—after the Council found itself, the chairmen were kept on the alert to note points from their rejoinders. Several of the series of resolutions were modified, one being sent back for a recasting and verbal changes being made in others. The papers and resolutions as finally adopted are bound together as Part II. The reports of the popular meetings appear as Part III.

The chairman of this committee has for once set aside the judgment of the Editor and without his knowledge prepared a full page cut of him. The Christian bodies are nearer together than they were a decade ago and they are seeing things more nearly eye to eye than they were at that time; while many men have aided in this nearness and closer range of vision, the one man whose praise is in all the churches is the Corresponding Secretary of the Federal Council.

And now that the story is told it is sent forth with the feeling of the man who at the close of another convention was asked: "Is it all done?" "No," was the intelligent answer, "it is all said—the doing remains to be done." That the "doing" may be the easier and the result be in accord with the Saviour's prayer for His disciples, this volume is given to the Churches of Christ in America.

In behalf of the Committee on Literature and Education.

JOHN BANCROFT DEVINS,
Chairman.

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PART I.

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6. Saturday Morning.
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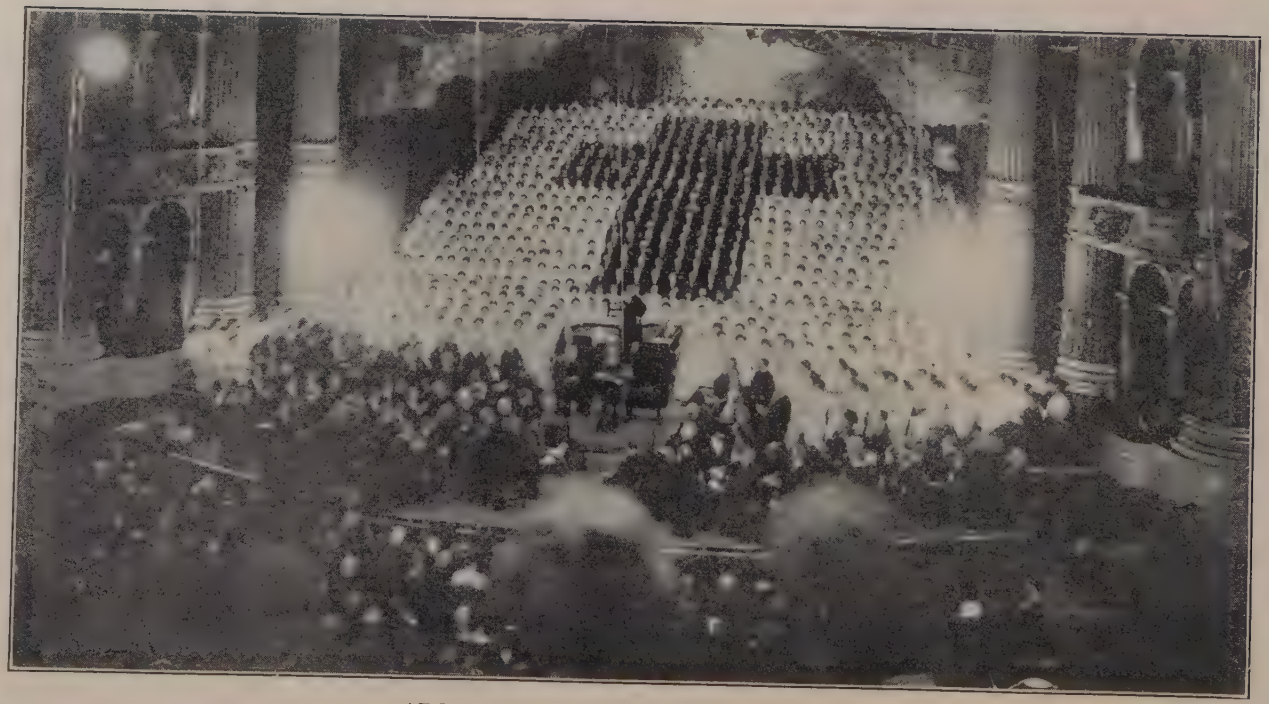


ABOVE ALL THE CROSS OF CHRIST.

Scene on the Platform of Academy of Music in Philadelphia, at the Opening Session of the Federal Council.

Minutes of the Federal Council

Proceedings of the Business Sessions at the Meeting in Philadelphia, Dec. 2-8, 1908

WEDNESDAY EVENING, DECEMBER 2

Academy of Music

The meeting of the first Federal Council of the Churches of Christ in America was opened in the Academy of Music in Philadelphia at 7:45 P. M., the Rev. William Henry Roberts, D.D., LL.D., Permanent Chairman of the Inter-Church Conference of 1905, and the Chairman of the Executive Committee having charge of the Philadelphia meeting, being the presiding officer.

After an anthem by a choir of a thousand voices, led by Mr. H. C. Lincoln, the Rev. Floyd W. Tomkins, D.D., rector of the Holy Trinity Protestant Episcopal Church of Philadelphia, invoked the divine blessing. After the reading of the Scripture, and prayer, the presiding officer delivered an address upon "The Nature, The Purposes, and The Spirit of the Council." (See page 321.)

Addresses of welcome were then delivered by two Philadelphia pastors: the Rev. George E. Rees, D.D., of the Tabernacle Baptist Church and the Rev. Stephen W. Dana, D.D., of the Walnut Street Presbyterian Church. (See pages 327, 331.)

Responses were made by two New York pastors: the Rev. Wallace MacMullen, D.D., of the Madison Avenue Methodist Episcopal Church, of Manhattan, and the Rev. A. J. Lyman, D.D., of the South Congregational Church, of Brooklyn. (See pages 333, 339.)

The following also took part in the service: The Rev. S. M. Vernon, D.D., the Rev. H. P. Milliken, D.D., the Rev. L. C. Batman and the Rev. E. H. Delk, D.D.

The Rev. Rivington D. Lord, D.D., of Brooklyn, offered the

following resolution, regarding the appointment of committees, which was adopted:

Resolved, That in order to expedite the business of the Council, the President be empowered to appoint Committees on Credentials and Nominations, provided for by the action of the Executive Committee, and also a Committee on Business, of which the President shall be the Chairman.

The following committees were appointed:

COMMITTEE ON CREDENTIALS:

E. B. Sanford, Chairman,

Rivington D. Lord, Asher Anderson, Edward S. Wolle.

COMMITTEE ON NOMINATIONS:

Levi G. Batman, Chairman,

Howard B. Grose,	A. W. Wilson,	A. S. Zerbe,
G. L. Davis,	John B. Hurst,	James Y. Boice,
W. D. Samuel,	C. R. Harris,	Arthur E. Main,
H. C. Herring,	M. L. Jennings,	Charles E. Tebbetts,
Samuel A. John,	Isaac Lane,	J. B. Landis,
W. H. Bucks,	John Bath,	W. M. Stanford,
George C. Chase,	A. D. Thaeler,	Samuel R. Lyons,
John J. Young,	William H. Black,	John M. Hammond,
A. B. Shelly,	Edwin Muller,	William Tracey.
H. C. M. Ingraham,	Irving H. Berg,	

COMMITTEE ON BUSINESS:

Wm. H. Roberts, Chairman,

Wm. A. Creditt,	S. W. Bowne,	S. C. Breyfogel,
J. H. Stotsenburg,	Arthur B. Pugh,	George C. Chase,
Edward G. Read,	George W. Clinton,	George U. Wenner,
John E. Roller,	C. H. Phillips,	Wm. Tracey,
J. B. Steward,	M. W. Leibert,	G. Nelsenius,
L. A. Platts,	W. N. Hartshorn,	G. H. Bridgman,
R. L. Kelly,	H. H. Oberly,	A. W. Wilson,
G. M. Mathews,	O. W. Powers,	T. W. Henderson,
H. B. Hartzler,	E. T. Rouse,	D. S. Stephens,
J. C. Scouller,	C. A. Young,	J. M. Bateman,
R. T. Roberts,	E. A. Steiner,	George H. Shields,
Wm. C. Stoever,	W. T. Moore,	A. J. McKelway.
N. B. Grubb,	Adolf Schmidt,	

The benediction was pronounced by the Rev. Edward S. Wolle, of the First Moravian Church, of Philadelphia.

THURSDAY, MORNING, DECEMBER 3

Witherspoon Hall

The Rev. Rockwell H. Potter, D.D., pastor of the First Church of Christ (Congregational) of Hartford, Conn., presided. The Rev. George S. Bennett, D.D., rector of Grace Protestant Episcopal Church of Jersey City, N. J., read the Scripture lesson, and prayer was offered by the Rev. William V. Kelley, D.D., L.H.D., of New York, Editor of "The Methodist Review."

The report of the Committee on Credentials was submitted by the Chairman, the Rev. E. B. Sanford, D.D., in two parts, one containing the list of officially appointed delegates and alternates by the several bodies approving the Plan of Federation adopted by the Inter-Church Conference on Federation in Nov., 1905, and the other containing the list of the delegates and alternates who had presented their credentials to the Committee.

(For the list of delegates appointed to represent the constituent bodies, see page 552.)

(For the roll of the Council, see page 521.)

The report of the Committee was adopted.

ARRANGEMENTS FOR THE MEETING

The report of the Local Committee of Arrangements was presented by the Rev. William Henry Roberts, D.D., LL.D., the chairman of the Committee.

The Committee on Arrangements, located in Philadelphia, reported as follows:

1. It is recommended that the hours of session of the Council be from 9: 30 A. M. to 12: 30 P. M., and 2: 30 P. M. to 5 P. M.; that one-half hour be devoted at each morning session to religious exercises; that there be no session Saturday afternoon, and that the popular meetings be held at 7: 45 P. M.

2. The Committee submits to the Council an invitation for a reception at the Academy of Music on Monday evening, December 7, with the recommendation that it be accepted.

3. The Committee reports with pleasure that Witherspoon Hall has been placed at the disposal of the Council for its business and other sessions, so far as necessary, by the Presbyterian Board of Publication and Sabbath-school Work.

4. The Committee also arranged for the Welcome Meeting, in the Academy of Music, the evening of Wednesday, December 2d.

5. The Committee, in the name of the Churches of Philadelphia, welcomes the Council to the city and its hospitality.

Respectfully submitted,

WM. H. ROBERTS,
Chairman.

After brief addresses by chairman of sub-committees of the Committee of Arrangements, the report was accepted, and the recommendations were approved.

The Hon. Robert N. Willson, President of the Presbyterian Board of Publication and Sabbath-School Work, made an address of welcome, to which the presiding officer responded.

Action of the Executive Committee

The report of the Executive Committee having charge of the Arrangements for the Council under the Authority of the Inter-Church Conference of 1905 was presented in three parts: one by the Chairman, another by the Corresponding Secretary, and the third by the Treasurer, all of which were adopted.

REPORT OF THE CHAIRMAN

The Rev. William H. Roberts, D.D., LL.D., the Chairman of the Executive Committee, presented the following report:

DEAR BRETHREN: The Executive Committee whose Report is herewith submitted, was empowered to act for this Council, first, by a Resolution of the Inter-Church Conference on Federation, which met at Carnegie Hall, Nov. 15-21, 1905. The resolution reads:

> "That the Executive Committee of the National Federation of Churches and Christian Workers is hereby requested and authorized to act for this Inter-Church Conference, as the organizing committee to carry forward the work made necessary by the adoption of the Plan of Federation, report to be made to the Federal Council in 1908."

The Executive Committee thus instructed was increased by authority of the Conference by the addition of one representative for each constituent body.

The second source of the Committee's authority is found in the action of the Churches represented in the Council. By the terms of the Plan of Federation, approved by the Inter-Church Conference of 1905, it was provided that said Plan should become operative when approved by two-thirds of the constituent Churches. The Plan went into operation by action on the part of the churches early in the present year, and as a result the following provision became of force, viz:

> "In case the Plan of Federation is approved by two-thirds of the proposed constituent bodies, the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Federation, is requested to call the Federal Council to meet at a fitting place in December, 1908."

The Committee has carried forward the work entrusted to it under the direction of its officers, and of sub-committees duly appointed. The officers are, Rev. Wm. H. Roberts, D.D., LL.D., Chairman; Rev. Frank Mason North, D.D., Vice Chairman; Rev. Elias B. Sanford, D.D., Secretary, and Mr. Alfred R. Kimball, Treasurer. The Secretary will report as to certain details of the general work of the Committee. This Report deals with the following matters:

I. The Character of the Council and Its Relation to the Churches. It is important that there should be a clear understanding upon these two matters. When the constituent bodies represented in the Council were first approached with a view to their co-operative work, it was clearly stated that what was "proposed was a federation of denominations to be created by the denominations themselves." It was also definitely announced in connection with the first proposal for Federation, that it was addressed to the Churches which were already in fraternal relations and in substantial agreement as to fundamental Christian doctrine, and the invitations to the Conference were extended only to such Churches.

The objects of the Federation, further, were indicated in the following words:

> "We believe that the great Christian bodies in our country should stand together, should lead in the discus-

sion of and give impulse to all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, social evils, child labor, the relation of labor to capital, problems that are created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young,—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ."

"It is our conviction that there should be a closer union of the forces and a more effective use of the resources of the Christian Churches in the different cities and towns, and when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work."

"We doubt not that all will agree that the different Christian communions, largely one in spirit and devoted to one Lord, should by united effort, make visible to the world their catholic unity that the world may know 'Him whom the Father hath sent,' and that at length His prayer for the oneness of His people may be more fully answered."

In addition, in view of the fact that the Plan of Federation has been adopted, it is important to draw special attention to Article No. 4 of the Plan, which reads:

"4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Church's local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

It is clear, therefore, by the history of the Federation movement that the Council as to its character is an organized body, officially connected with and representative of the several de-

nominations adopting the Plan of Federation, and holding to historical and evangelical Christianity. Whether other than denominational bodies shall be represented therein is a question which has been referred to the several constituent bodies, and also to this first meeting of the Federal Council.

Further, the Council in its relation to the Churches is simply an advisory body, depending for the approval of its acts upon the reasonableness of its conclusions, and also upon the good will of the constituent bodies.

II. Churches Represented. Twenty-six of the Christian bodies represented in the Inter-Church Conference at New York City, in 1905, have adopted the Plan of Federation, through action of their Supreme Governing or Advisory Bodies, and are duly and officially represented in this Council.

The General Convention of the Protestant Episcopal Church, which met in 1907 in Richmond, Va., while not adopting the Plan, yet authorized its Commission on Christian Unity to appoint delegates to the Council, and these delegates have been duly enrolled.

The Welsh Presbyterian Church, through its General Assembly, has declared its adherence to the principles of Federation, and the members of its Committee on Closer Relations and Union have been seated as delegates.

Churches Received into Membership. The General Assembly of the Presbyterian Church in the U. S., commonly known as the Presbyterian Church, South, adopted the Plan of Federation in 1907, and it is recommended that it be received into membership, and its delegates duly enrolled.

The General Conference of the Congregational Methodist Church, through the President, Rev. J. B. Steward, requests to be allowed to be represented in Council. It is recommended that the delegates be enrolled as corresponding members, and that upon the adoption of the Plan by the General Conference, the Church be enrolled.

III. Place of Meeting. The Executive Committee, as already stated, was authorized, in case the Plan of Federation was adopted by two-thirds of the constituent churches, to fix the place of meeting for the Council. It was felt that no place could be more appropriate than the City of Philadelphia, as-

sociated as it has been with both the religious and political history of the country, in notable ways. Representatives of the ministers and churches of Philadelphia, connected with the Federation movement, tendered a cordial invitation for the meeting of the Council. The invitation was accepted in the same spirit in which it was tendered, and a local Committee of Arrangements was appointed with the following officers and sub-committees:

Chairman, Rev. W. H. Roberts, D.D.
Secretary, Rev. L. B. Hafer.
Treasurer, Gen. Louis Wagner.
Chairmen of Sub-Committees:
Finance—Mr. John Gribbel.
Reception—Rt. Rev. Alexander Mackay-Smith, D.D.
Hospitality—Rev. C. A. R. Janvier.
Pulpit Supply—Rev. J. Henry Haslam, D.D.
Music—Mr. H. C. Lincoln.
Press—Rev. R. W. Miller, D.D.
Halls and Meetings—Rev. W. H. Oxtoby, D.D.

This Committee will submit its own report, and it is recommended that a Special Committee be appointed by the Council to prepare appropriate resolutions of thanks to the ministers and churches of Philadelphia in the matter of the arrangements for the meeting.

IV. Enrollment of Members. A Committee on Enrollment was appointed, with the Secretary of the Executive Committee, the Rev. E. B. Sanford, D.D., as Chairman, and the names of the Delegates will be presented at the time indicated on the program.

The Executive Committee recommends that the alternate delegates who may be present, the members of the Committees of Arrangements, and the speakers who are not delegates be made corresponding members.

V. Program and Proceedings. The Committee submits with pleasure the Program for the Council. Much labor was bestowed thereupon, and in all their work the Program Committee received from the representatives of the churches hearty encouragement and most cordial support. Special acknowledgment is made of the services of the Program Committee,

THE REV. WILLIAM HENRY ROBERTS, D.D., LL.D.,
Permanent Chairman of the Inter-Church Conference of 1905, and Acting President of the Federal Council in 1908.

Rev. Wm. Hayes Ward, D.D., Chairman, and Dr. Sanford, Secretary.

Believing that the proceedings of the Conference should be put in permanent form, the Committee empowered a Sub-Committee on Publication, Rev. John Bancroft Devins, D.D., Chairman, to prepare for an appropriate volume, and to receive subscriptions. The Committee is under obligations also to the Chairman of this Committee.

VI. COMMITTEES OF THE COUNCIL. The Executive Committee, in order to prepare in an adequate manner for the business of the Council, appointed sixteen Special Committees, composed of the Delegates to the Council, and has arranged to have their reports presented in printed form. Nothing in these Reports is of force until approved by the Council. The names of the Committees and of the Chairmen appear upon the Program.

VII. FINANCES. The Treasurer of the Executive Committee and Chairman of the Finance Committee, Mr. Alfred R. Kimball, will present a separate Report at the time indicated in the Program.

RECOMMENDATIONS

The following recommendations are presented for adoption:

1. In view of the fact that the Executive Committee was authorized by the Churches represented to make the preliminary arrangements for the Council, and in view of the responsibility of the Committee for the full performance of its duties,

Resolved, That the Committee be continued in the management of the Program throughout the sessions of the Council, and that the Philadelphia Committee of Arrangements also act upon matters entrusted to it until the business be completed.

2. *Resolved,* That two committees be appointed by the Council for the consideration of such miscellaneous business as may come before the body, viz., a Committee on Business,* and a Committee on Correspondence; the Committee on Business to be composed of forty persons, and that on Correspondence of ten persons.

*See proceedings of Wednesday, Dec. 2, page 2.

3. *Resolved,* That the appointment of the Special Committees to report to the Council, and the printing of their reports be approved. Also that ten minutes be allotted to the Chairman for the presentation of Reports, that five minutes be given to each other speaker, and five minutes to the Chairman to close the discussion.

4. *Resolved,* That the reports of the Committees, in such detail as may be necessary, be printed in the Volume of Proceedings.

5. *Resolved,* That all resolutions and communications of any and every character presented to the Council by members or addressed to its officers, shall be considered before action is taken thereon, by the Committee on Business, and shall be reported by said Committee to the Council.

6. *Resolved,* That the Committee on Correspondence shall prepare a letter to the Churches represented in the Council, presenting in an appropriate manner the results of the deliberations.

7. *Resolved,* That a Recording Secretary and five other Secretaries shall be appointed, whose duty it shall be to keep the record of the proceedings of the Council, file and preserve papers, and perform such other duties as may be assigned to them.

8. *Resolved,* That the customary rules of order for legislative bodies shall be for the present the rules of the Council.

In closing this Report the Executive Committee desires to express its feelings of heartfelt gratitude to many brethren in all the churches for the cordial support which has been given in connection with all the work of the Committee. Without the assistance of these brethren it would have been difficult to accomplish any valuable and far-reaching results. It is to be emphasized that no one man has been dominant in the Federation Movement, but that it is the work of a great number of sympathetic and willing co-laborers. Chosen leaders there have been and are, but the leaders would have been useless apart from their vast and consecrated constituency.

The Executive Committee likewise feels impelled to express its joy over the spirit which is abroad in the Protestant and Evangelical churches of our country in connection with the

movement represented by the Council. In the great majority of the governing and advisory bodies of the churches represented, the action taken upon the Plan of Federation was unanimous, and in no church has there been a distinct negative given to any proposal looking towards the co-operation of the Churches in the work of their common Lord. Everywhere is their recognition of the statement found in the preamble to the Plan of Federation, "That in the Providence of God the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

The Committee also desires to emphasize the fact that the chief power operating within the Churches in support of the movement for Federation and Co-operation is the Spirit of God. We acknowledge humbly, as our Guide and Strength, that Holy Spirit who is the Lord and Giver of Life, the source of all good thoughts, pure desires and holy counsels in men; and as the Father is ever willing to give the spirit unto all who ask Him, we invoke upon the Council the manifested presence of the Third Person of the Trinity, by whom all believers are vitally united to Christ, who is the Head, and are also thus united one to another in the Church which is His body. We have the divine promise that through the Holy Spirit the Church will be preserved and increased, until it shall cover the earth, shall be purified, and at last shall be made perfectly holy in the presence of God. Having this hope, let us then keep the unity of the Spirit in the bond of peace, and go forward in Christian work as one body, even as we are called in one hope of our calling.

In behalf of the Executive Committee,

WM. HENRY ROBERTS,
Chairman.

REPORT OF THE SECRETARY

The Rev. E. B. Sanford, D.D., Corresponding Secretary of the Executive Committee, reported on the work accomplished during the last three years, as follows:

Philadelphia, the city of "Brotherly Love," in the annals of the Church Federation movement in this country, holds a place of historic interest. At a meeting of the Open and Institutional Church League held in this city, November 5, 1895, the writer of this report ventured the prophecy "that Christian unity as a spiritual reality and practical factor bringing the denominations into federative relations through which they could work out the problems of Christian service in city, country and abroad without waste of forces," might be greatly aided by the Open Church League seeking in its counsels to exalt the work and mission of the Church of which Christ was the Head.

It was through action taken by this League that the Conferences held in New York in 1899 and in Philadelphia in 1900 brought about the organization of the National Federation of Churches, through whose activities the Inter-Church Conference of 1905 was called together. These activities under the direction of this Conference have continued until this hour when again we meet in Philadelphia under circumstances that fill all our hearts with gratitude and thanksgiving.

The official Minutes of twenty-eight National Church Bodies that have held delegated assemblies since Nov., 1905, contain the record of action through which the Constitution of the Federal Council of the Churches of Christ in America has been approved and accepted. These Churches, with the addition of one that is represented in the Council through an official Commission, have an aggregate membership of over seventeen millions. Before the assembling of the second quadrennial of the Federal Council we have reason to anticipate that substantially all of the Protestant Church bodies that hold to Christ as the Head will be included in this great fellowship. A fellowship that recognizes differences of administration but pleads for oneness in spirit, and united action in matters that pertain to the welfare and advancement of the Kingdom of God.

In behalf of the Executive Committee appointed under the action of the Inter-Church Conference of 1905, I am charged with the duty of making a brief report of work initiated and

accomplished under their guidance and with their support. The publication of the volume "Church Federation" containing the proceedings of the Conference of 1905, with two full annual reports covering the years 1906 and 1907, with other newspaper and leaflet literature represents work that has given wide circulation to the history of the Church Federation movement and the methods and practical activities of State and Local Federations. As this literature is at your command I venture to refer you to its record for details while I confine my report, for the most part, to a concise summary of practical results that have followed action, the origin of which in some cases can be directly traced to the Conference of 1905 as their source. In other cases they are a part of the history of the Church Federation movement of which this Council is now the leader in these United States.

In the beginning of their work the Executive Committee, that makes its report to-day through its Chairman and Secretary, decided that they were empowered to give aid in furthering action that had been recommended by the Inter-Church Conference. Among the resolutions adopted by the Conference I note for special reference those that refer to "The Family," "The Social Order," "Religious Activities," and "International Affairs."

Every delegate to this Council has rejoiced in the tidings that South Dakota has by a large referendum majority ended the divorce industry in that State. Hitherto those seeking divorces could go to South Dakota, live there three months, get a secret hearing, and be separated. Now they must have resided a year in the State and the hearings will be public.

The papers have not informed us regarding the instrumentality and organization that was the source of action and guidance in arousing public sentiment in South Dakota and bringing to the attention of its legislators their responsibility in removing an evil that had become a national scandal. It gives me pleasure to announce in this presence that the instrumentality that gave initiative and labored unceasingly until the victory of the ballot box was won was the Federation of Churches of South Dakota. It was a victory won by the United Church of Christ in that Commonwealth. A Federa-

tion of Christian forces that in its origin is a part of the history out of which this Federal Council has come into existence.

Resolutions adopted by the Conference of 1905, regarding the "Social Order," deplored the increasing prevalence of the evil of gambling. Under this resolution the attention of the Executive Committee in the autumn of 1906 was called to the iniquitous character of the so-called Percy-Grey law that virtually protected race track gambling in the State of New York and by its provisions allowed the violation of the mandate of the Constitution of the Commonwealth which forbids gambling. At the request of the Executive Committee this matter was taken up by the National Federation of Churches in connection with the New York State and City Federations. Literature explaining the entire situation was sent to every pastor in the State. The response to this appeal carried petitions to the Assembly at Albany signed by thousands of voters. Various voluntary organizations had before this sought to arouse public sentiment but now for the first time the forces of evil realized that the Churches in a united way were back of this appeal for the righting of a great wrong. In his message of December, 1907, Governor Hughes, a charter member of the Executive Board of the National Federation of Churches, sounded a clarion note and gave the splendid leadership under which the forces of righteousness, civic and religious, rallied to his support and secured the victory that is now world famous.

In resolutions concerning "International affairs" the Conference of 1905 made special reference to conditions existing in the Congo Free State and expressed the hope that the existing situation might be investigated by a tribunal beyond the suspicion of partiality created by the Powers through whom the care of the Congo State had been placed in the hands of the King of Belgium.

The Executive Committee having charge of this and other matters placed in their hands authorized correspondence and an interview with the Secretary of State at Washington. The attention of national ecclesiastical bodies was called to the matter, and favorable action secured similar to that which had

been taken by the General Conference of the Methodist Episcopal Church at its session in the spring of 1904. A letter embodying the memorial of the Inter-Church Conference and of the national ecclesiastical assemblies of the country, was sent to every member of Congress. With this message was included a letter signed by fifty missionaries representing the Protestant Churches laboring in the Congo Free State.

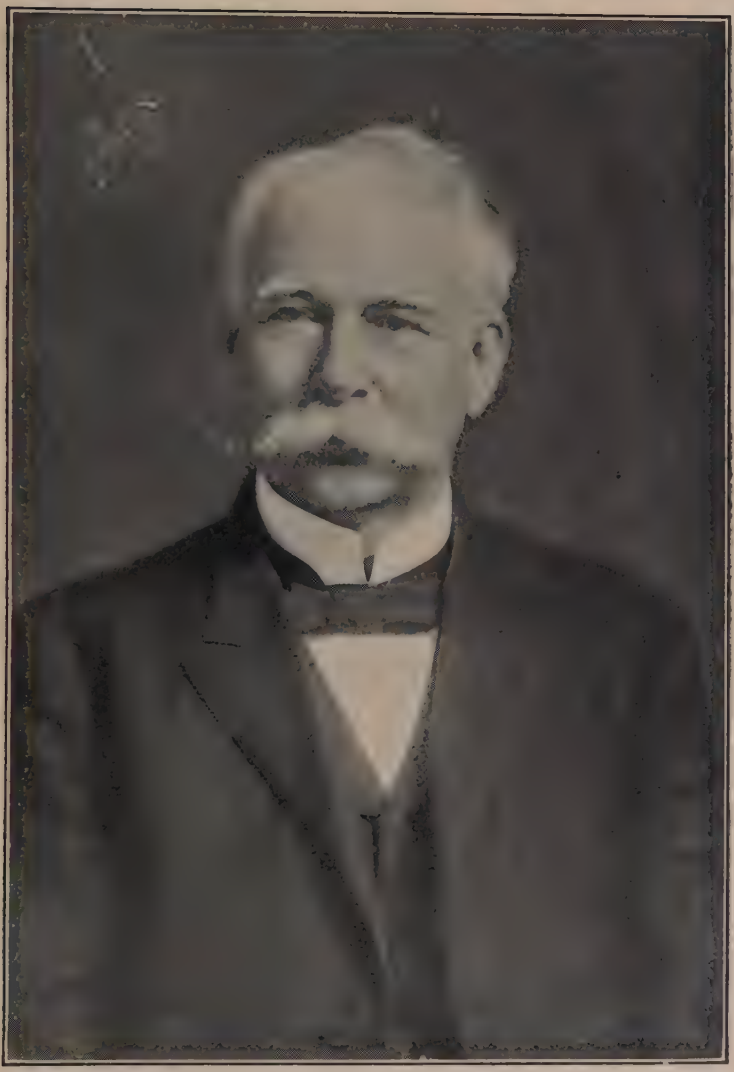
In December, 1906, the Secretary submitting this report, in company with the Rev. Thomas S. Barbour, D.D., Secretary of the American Baptist Missionary Union, and the Rev. Herbert S. Johnson, D.D., of Boston, chosen as representatives of the Congo Reform Association, visited Washington, and were accorded interviews with the President and the Senate Committee on Foreign Relations. Within a week after these interviews a resolution was introduced in the Senate and adopted by a unanimous non-partisan vote that gave the President power to take such steps as he might deem wise in cooperating with or in aid of any of the powers signatory of the treaty of Berlin for the amelioration of the condition of the inhabitants of the basin of the Congo if inquiry revealed the truth of alleged cruelty. I need not repeat a familiar story. King Leopold did not wait for further inquiry but at once opened the negotiations that have transferred the care of the Congo to the Kingdom of Belgium. The conditions under which this transfer has been affected are far from satisfactory to those who have made their plea in behalf of the oppressed and wretched millions dwelling in the Congo basin. But this can be said, The united action of Protestant Christianity in Europe and America has brought partial relief and selfish greed backed by imperial resources was compelled to recognize a power for righteousness that is the hope of nations and of oppressed humanity.

This brief summary of office and executive work illustrates the power of federated action in winning victories where moral issues are involved—matters in which, to quote the language of the letter missive that brought together the Conference of 1905, "concern Christians of every name, and demand their united and concerted action if the Church is to lead, effectively in the conquest of the world for Christ."

As the work of State and Local Federations will come under full discussion during the sessions of the Federal Council I need not make detailed report of progress in this direction. Permit, however, a brief message that outlines convictions that have deepened in the years of service that I have been permitted to render as Secretary of the Executive Board of the National Federation of Churches and the Committee of Arrangements as a whole, in whose behalf this report is submitted. An honored leader in the Christian life of our country has said that "among the questions of the hour, but towering above them all, as a snow mountain towers over the more conspicuous but less important hills that cluster at its base, rises the question for every American citizen who is a believer in the religion of Jesus Christ. How may we correlate, and unify and consolidate the religious forces of the republic?" Who of us can doubt that in answering this question of supreme importance the Federal Council of the Churches of Christ in America is called to fulfill a mission of inspirational aid and guidance. The Council itself is the achievement of Church Federation at the top. To its leadership we may now look in securing the correlation and co-operation of State and local forces that will result in practical federation from top to bottom.

The divided condition of Protestant Christendom, in years past, has been made a reasonable excuse for the organization of a multitude of agencies outside the Churches but looking to them for financial support. Has not the time come, in the founding of the Federal Council, when the evangelical Churches of our country should plan to regain, in many ways, its lost leadership and give united support to those whom they shall call to look after the details of this inspirational and executive service conducted in the interest and in behalf of all the Churches. A service not outside but a part of their organized life and fellowship, realizing the Apostle Paul's conception of unity which allows for "diversities of ministrations," under one triune God "who worketh all things in all."

Pardon a few words regarding principles that seem to me



REV. ELIAS B. SANFORD, D.D.,
Corresponding Secretary of the Federal Council.

vital in their relation to the work placed in your hands as the messengers of the Churches.

American Presbyterians have honored themselves in giving the name of Witherspoon to this beautiful auditorium whose doors have opened with a royal welcome to this Federal Council of the Churches of Christ in America. John Witherspoon came to his fame and greatness not alone because of service rendered to the Presbyterian Church, but because his life work was in the interest first of all of the Kingdom of God. The hand that in yonder historic building signed the Declaration of Independence was impelled by a spirit of utter devotion to that liberty which stands for essential and universal truth as revealed in Him who is "the way, and the truth, and the life." This liberty wherewith Christ has made us free must find its highest expression in the Church of which He is the Head since the Church so constituted is the divinely chosen and chief instrumentality for advancing and securing the final triumph of the Kingdom of God.

This Federal Council is clothed only with advisory power. In this very fact, as I believe, lies its strength. Liberty, in this hour of the world's history is the source of responsibility, that in the last analysis is the source of action that is to answer the prayer: "Thy Kingdom come, Thy will be done as in Heaven, so on earth."

Not by coercion of arbitrary authority is the world moved to-day. Opinions crystallized into common convictions are the source of ultimate power. Convictions grounded in common need and finding leadership and authority in Christ as the head of the Body are to control in making the Church the supreme instrumentality in advancing the Kingdom of God. If the great Christian constituencies here represented, in their ecclesiastical and corporate life, give to this Federal Council, as an advisory body, adequate place in their united allegiance and support, who shall measure the power it may become as an organized force expressing, correlating, and guiding united action and manifesting the oneness of believers in Christ as their Divine Lord and Saviour.

The American Church, in its evangelical fellowship is rep-

resented here to-day as never before in the history of the nation. It is no exaggeration to say that the attention of the leaders of thought in the Christian world in all the divisions of its ecclesiastical life is turned towards this Council. A body of men that represents to any extent a constituency that includes a church membership of over seventeen millions and a family and individual constituency of more than half of the population of this nation of eighty millions, can but receive world-wide recognition from those who thoughtfully watch the trend of national and international affairs.

Your presence here in this officially delegated body, is the assurance that you as the representatives in a very real and large sense of the American Church realize the responsibility that rests upon you in the work of this historic Council. It is our prayer that the presence and aid of the Holy Spirit may so guide in all your deliberations and decisions that the future may bear witness that you built upon "the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone, in whom each several building fitly framed together may grow into a holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit."

REPORT OF THE TREASURER

Mr. Alfred R. Kimball, the Treasurer of the Committee, presented the following report:

The "National Federation of Churches and Christian Workers" commenced its work on April 1, 1900. The Society was a voluntary association of individuals for promoting Federation.

When the Society began its work it aimed to promote Federation in States and in communities and at the same time a movement was commenced to bring the leading bodies of the churches into organized association for this purpose.

As time passed, it proved that the work of promoting Federation in States and communities was most difficult to accomplish except in rare cases where imperative local conditions or some inspiring leader had almost spontaneously brought a Federation into life.

The financial resources of the Society have never been sufficient to employ leaders having time and energy to promote the cause. Federation is a work of the extremities of the church as a whole, as in man, the hands will not work unless the head is aroused and informed.

It was found that the heads of the church must be aroused and brought together, if Federation was to be an accomplished fact. This led the Society to devote the greater part of such energy as it could command, to the work of bringing about the "Conference on Federation." This took nearly six years of work and was successfully accomplished in the "Inter-Church Conference on Federation" in New York in 1905. In these six years, there was also a large amount of local federation work promoted, involving printing, traveling and office expenses, beside the salary of our Secretary.

The amount expended in those six years, outside the expenses of the Conference and the publication of the "Book," was only about $3,000 a year. A very small sum for the work accomplished.

During the three years since the "Inter-Church Conference" the work has again been largely devoted to preparing for the organization of this Council, and the expenses have amounted to about $6,000 a year.

The work of the "National Federation of Churches and Christian Workers" now passes into the care of this Council. The future work depends upon how this Council of the Churches will take up the work and carry it on. All who have engaged in this preparatory work, are ready to make room for, or to welcome, the coming men, who should be those in the prime of life with the vigor and outlook of a progressive age to carry out aggressive promotion of the Federation principles. Except that Dr. Sanford, who has been the far-sighted devoted leader in this work, giving energy without limit to promote the formation of this Council, should be placed in a position where his experience, and wide knowledge of the needs, should be at the call of all engaged. At the same time it is not proper that the whole burden should be placed upon him. Some plan of office organization should be devised which, while giving

him opportunity and support, should relieve him of routine work, and the responsibility for aggressive operations.

A more exact statement of the Treasurer's account will appear later.

The report of the Treasurer of the Executive Committee was referred to the Committee on Maintenance.

THE PROGRAM PRESENTED

The Rev. John Bancroft Devins, D.D., a member of the Committee on Program, presented, in behalf of that committee, a Gray Book, a pamphlet of 176 pages, containing the names of the officers and sub-committees of the Executive Committee, the provisional program of the Council, sixteen papers or reports prepared by Committees, which were to form the basis of discussion during the meeting, and the roll of the officially appointed delegates to the Council.

The report, as printed, was adopted and the Gray Book was distributed to the delegates.

THURSDAY AFTERNOON.

Witherspoon Hall.

The Rev. William H. Roberts, D.D., LL.D., Acting President of the Council, presided. Prayer was offered by Rev. W. B. Derrick, D.D, Flushing, N. Y., Bishop of the African Methodist Episcopal Church.

The Committee on Nominations, through its Chairman, the Rev. L. G. Batman, presented a partial report, and upon its nomination the following were elected as officers of the Federal Council for four years:

President, The Rev. Eugene R. Hendrix, D.D., LL.D., Kansas City, Mo., Bishop of the Methodist Episcopal Church, South.

Secretary for Correspondence, Rev. E. B. Sanford, D.D.

Recording Secretary, the Rev. Rivington D. Lord, D.D., pastor First Free Baptist Church of Brooklyn, New York.

Treasurer, Mr. Alfred R. Kimball, New York.

Assistant Secretaries for this session:

The Rev. Asher Anderson, D.D., Boston, Mass.
Rev. Martyn Summerbell, D.D., Lakemont, N. Y.
Rev. Claudius B. Spencer, D.D., Kansas City, Mo.
Rev. L. H. Reynolds, D.D., Portsmouth, Va.

ELECTION OF THE PRESIDENT

In presenting the name of Bishop Hendrix, Mr. Batman said:

For President, we have the name of one proposed, who has been interested in the Federation movement for some time, who has been very active, and who has rendered a great deal of service: The Rev. Bishop E. R. Hendrix, D.D., LL.D., of the Methodist Church, South. The Committee place his name before you for your action.

ACTING PRESIDENT ROBERTS: You have heard the nomination of the Committee. Is there any other nomination?

THE REV. JOHN BANCROFT DEVINS, D.D.: I second the nomination?

ACTING PRESIDENT ROBERTS: We will now take the vote, and we will take it rising. Those in favor of the election of the Rev. E. R. Hendrix, D.D., LL.D., Bishop of the Methodist Episcopal Church, South, as the President of this Council, will rise and stand. (Delegates rise and stand.) Is there any opposing vote? There is none. Bishop Hendrix, I declare, therefore, to be unanimously elected the President of this first Council of the Churches of Christ in America.

WELCOME TO THE NEW PRESIDENT

ACTING PRESIDENT ROBERTS: Bishop Hendrix, it gives me great pleasure to take you by the hand, and as the President-elect of this Council. You and I have worked together for years in bringing about the consummation which has been reached in this city of Philadelphia. I congratulate you, my brother, that you come to this high place, at an hour when the spirit of Christian fellowship is widely disseminated throughout our country. The witness of visitors from abroad is clear to the fact—the Bishop of London of the Anglican Church among other witnesses—that in no other country in the world do Christian brethren dwell together in unity so graciously as they do in ours. I congratulate you, further, my brother, in that the sphere of your work as the leader of this Council is mainly within our own land, and that God has opened before the churches of Christ in America a door of marvelous opportunity. There was a church in the days of old before which an open door was set, and it bore the name of Philadelphia, and we here in this city of Philadelphia, set before you as the leader of the Council an open door for co-operation in Christian work in this great Republic, which should be the beginning of the thorough Christianization of the whole land.

I congratulate you, too, likewise, my brother, that the churches which are here represented, and whose leader you are now to be, are filled with the missionary spirit. The field for them is the world. They feel, all of them, the power of the declaration of our Lord, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The love of the world which is in the heart of Christ is in the heart of the churches here represented, and may all that is done by us conserve every true interest of man, hastening the coming of the day when not only in the United States but throughout the world, Jesus Christ shall be enthroned Lord of all.

Permit me, as I withdraw from the office of Acting President, in which I have been privileged by the suffrages of my brethren to say to you that I know that you will receive the same hearty support which has been my blessing in all the work which I have endeavored to perform, and that we are certain to go forward hand to hand and heart to heart in the endeavor to build up into fullness of manifestation the unity of the churches in Christ Jesus and in the work of the Kingdom of God.

May God bless your Presidency abundantly to the welfare of the churches, and, through the churches, to the welfare of our land and of the world. I hand you this gavel as the symbol of your authority.

REPLY OF PRESIDENT HENDRIX

PRESIDENT HENDRIX: The X-ray is the ray that counts these days, and I bow before the "Ex-ray." I shall feel stronger in this presidency because I have such a counsellor as my genial predecessor. Dr. Roberts's face is a benediction, especially during a great ecclesiastical assembly. A friend of his in New York at that great Carnegie Hall meeting, three years ago, said to me: "Look at Dr. Roberts's face. See him as he comes out from the meetings of the General Church Federation Conference into the Business or Executive Committee, with that serene expression, as if he had just left the gates of Heaven a moment, only to return again; for Dr. Robert's conception of Heaven is when the general assembly of the saints is getting along well." So we will have the light of the "Ex-ray" shining on us in this work.

My brethren, this to me is not only a surprise, but it is almost a shock. I did not want this place. Two or three times, too partial friends suggested it, and I said: "No, no; take a wiser man than I am for work so great as this;" and so I have felt to-day. I earnestly hoped that we might have here the presence of another man, honored and loved throughout the nation, and that it might be your good pleasure to choose him to this important service, and I ventured so far, only two days ago, as to urge his presence, in the belief that if here he might be chosen to this place of trust. You have decided otherwise, my brethren; and I have only one qualification of which I am

conscious for this work, and that is the willingness for service for Christ. The highest privilege of man is service. The opportunity of serving is my joy, and so if there is any qualification for leadership in this responsible position, it is found in what the Master said, "Let him that would be greatest be the servant of all."

What has so depressed me in the last half hour or more, when I learned that my name was being seriously considered by the Nominating Committee was the fact of a vision of the possibilities of this work that seemed too large for me in any great measure to lead in the realization of. I have felt that God was most signally registering His own presence among men in these wonderful scenes of the last three years. I agree with Dr. Fairbairn, that there is no century that connects so closely with the first century of the Christian era as this marvelous century on which we are entering. You might almost blot out the other nineteen centuries if you could only catch the spirit of the first century, pervading and permeating the twentieth century.

Never in the world's history have there been such doors of opportunity as now. I tire, my brethren, of the word "problem." Far better I like the word "opportunity." The word "problem" oppresses; the word "opportunity" inspires. It is the opportunity of this century that fills me with hope and at the same time with deepest concern. As I see the Spirit of God registering His presence in the world in these great American churches in close federation, as He has been doing in possibly a less degree in the Free Church Union of Great Britain, I wonder whereunto this thing will grow.

I count it a very suggestive historical parallel that we meet in this goodly city of Philadelphia, where the Liberty Bell rang out with the inscription upon it, "Proclaim liberty through all the land and to the inhabitants thereof," and where our forefathers gathered together to form an independent country rather than a nation, as they declared their independence of Great Britain. Here, too, was that other great historic meeting when those severed colonies, becoming states, in this great city formed their federal union, which God has so wonderfully blessed for more than a century. I count it a very interesting historic parallel, my brethren, that in Philadelphia there has been already formed, registered and shaped in large measure the Federal Union, not of thirteen separate states, feeble in resources and weak in population, but the Federal Union of thirty-three great Christian churches, aggregating in number of communicants nearly eighteen millions,—six times the original number of souls that were gathered together in our American Union more than a hundred years ago.

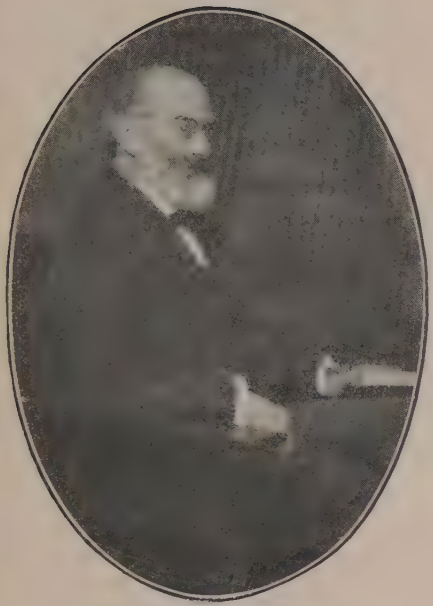
And, my brethren, I think of the unrest that for a while pervaded that great constitutional assembly, until Benjamin Franklin arose here in this city and said: "Mr. President, day after day we have been discussing these great questions and rarely seeing eye to eye. I move that hereafter these exercises be opened with solemn prayer to Almighty God

for His blessing.'' The record does not show the adoption of that resolution, as I am informed, nor does it show any prayer that was offered from time to time, except by devout individuals, in that great assembly, yet notwithstanding all that how marvelously God has blessed this Federation of States, now justifying its name of a Federal Union. How He helped us to pass the critical period of our national history, as men saw more and more eye to eye, until now the Nation thus formed holds the balance of power of the world. To-day it determines when nations shall go to war and make peace, holding in no small degree, as no other nation does, the very balance of power itself on this planet.

Now, what has made it so? It is not any one personality. The time for any commanding personality, such as obtained in Asiatic countries, has doubtless passed. When men said, ''Long live the king!'' it was in the belief that when the king should die the very nation itself would almost go to pieces, so had it crystallized around one great personality. But we dwell a nation of kings. The very tendency of our Protestant faith as it proclaims liberty is to develop manhood; it is not to take away faculty, it is to complete faculty; and so in this great nation of kings, self-reliant, manly, devout men, there has been formed a federal power that commands the respect of the world. What has made it possible? A voice came to this very city from the White House during the dark and bloody days of the country, came from the heart of one who afterwards became known as our first martyred President, when he said: ''God bless all the churches and blessed be God who in this time of the nation's greatest peril giveth us the churches.'' That voice was heard in Philadelphia first, as the thanksgiving came from the heart of the President for devout men who held up his hands amid his great responsibilities.

My brethren, this great Federal Union of Churches is to be of value and significance in our land as it helps to make men, as everywhere it bids men stand on their feet, as it preaches the manliness of Christ, the ''strong son of God,'' and thus helps to make this great nation mighty in co-operation, having that large catholicity that always belongs to culture and to a devout spirit. Thank God, in this assembly to-day the nation through its representative churches sees eye to eye. No longer any North, no longer any South, but one United Nation, one flag over all. Let it be ours to sustain that flag and to see to it that wherever that flag goes our holy religion goes, in every part of the world.

I had a talk with our President in the White House some months ago, inviting him, on behalf of the committee of which I was the chairman, to be present last evening and give an address. He said: ''I have followed the proceedings of that Inter-Church Federation work with intensest interest. Nothing could forbid my presence except that Congress assembles at a time when it will be impossible for me to come.'' The President, receiving a little pamphlet, that gave an account of the work done before, an address that had grown out of its



REV. WILLIAM HAYES WARD, D.D.
Chairman Program Committee.

REV. JOHN BANCROFT DEVINS. D.D.
Chairman Committee on Literature and Education.

REV. O. F. GARDNER.
Assistant Secretary of Executive Committee of Arrangements.

REV. JAMES H. GARRISON, D.D.
Chairman Committee on Resolutions of Thanks.

proceedings, showing the work of the Inter-Church Federation Council and its results, as he glanced over its pages, said: "Yes, I have read that with intensest interest, and it is with the consciousness that here are gathered the representatives of Protestant Christianity that will make it easier for any President the better to administer the affairs of this great Nation."

My honored predecessor and brother, who in these years as yokefellows I have learned both to admire and love, as I take this gavel from your hand I beg that a double portion of the spirit of wisdom and wide statesmanship that has rested upon our President for the last three years may never be lacking in any of his successors.

INTERDENOMINATIONAL ORGANIZATIONS

The report of the Committee on "The Relation of the Federal Council to Interdenominational Organizations" (See page 155) was then presented by the Rev. Ame Vennema, D.D. (Chairman), of Passaic, N. J., former President of the General Synod of the Reformed Church in America, in the following address, after which the resolutions were adopted without discussion.

The report of the Committee on the Relation of the Council to Interdenominational Organizations, together with other reports, is printed and placed in your hands. It is expected of me at this time to present only the resolutions and to offer a word in explanation and recommendation of them.

In the report you will find a number of these interdenominational organizations named—not by any means an exhaustive list—with a brief statement of their aim and purpose and of the work that they have accomplished. You will notice that everyone of them stands for some special line of Christian effort and has accomplished a great deal of good. The different denominations have combined in doing that work, and have thus prepared the way for a broader federated activity. These interdenominational organizations are pioneers in the field; they have broken ground; they have blazed the way, and have helped to make possible the work which this Council contemplates doing.

A day or two ago, a young mother having a little child, a very friendly little child, less than two years old and just beginning to talk, said: "I have a new neighbor whose face is familiar. We have met upon the street but have never recognized or spoken to each other, although there is no unfriendly feeling between us. But," said she, "my little baby, with a profound bow, said to her 'Hod d' do,' and then she stopped and spoke and we had a pleasant interview." The little child brought them together upon more familiar terms. The different evangelical denominations have stood and labored side by side, and have recognized each other in a somewhat formal way, but these interdenominational organizations are the children of the Church that

have been playing together and working together, and they are introducing the churches themselves and bringing them into closer relations with each other. I believe, sirs, that this Council could not have been convened except for the fact that through these interdenominational organizations the churches have been working together side by side for so long a time, and, therefore, in recognition of that fact the first resolution is offered:

"That it is the sense of this Council that the interdenominational organizations of the United States by co-operative work along special lines of Christian effort, have done much to prepare the way for that broader co-operative work contemplated by this body."

These interdenominational organizations have been successful. When they were formed their founders undoubtedly outlined a plan of action, to which those who constitute their governing boards have adhered strictly so far as its leading features are concerned. But so far as the details of that plan of action are concerned they have been flexible, and adaptable to the changed conditions of time and place, and to the requirements of the development of the work. These organizations have gained experience. They have had to feel their way. They have gained wisdom, and now this Council comes into the inheritance of the wisdom which they have acquired, and their success gives promise of the success of the broader co-operative work that will be undertaken by this body. In recognition of that fact the second resolution is offered:

"That the work so successfully carried on by them demonstrates the practicability and wisdom of federated Christian enterprise and gives promise of success to the plans that may be adopted by this Council."

The question is often asked, What is the relation of the Church to these interdenominational organizations? Unless that relation is defined our attitude will not be very clear nor very cordial; we will not open the door to them, nor take them to our bosom. So long as we do not know just what to make of them, what their rightful place is, we will not know how to deal with them. The position taken by the paper is that these organizations are an integral part of the Church; they are not separate from her. They are not supplementary merely to her work, much less are they rivals in the field of Christian activity. They are the Church of Christ in America at work, heartily, earnestly at work. The Church is the generating power-house, and these different organizations are the distributing centres of Christian influence. The best blood of the Church has gone into them. The men and women who direct these forces receive their inspiration and instruction in the Christian Church on the Lord's Day, and are out on the firing line, doing battle seven days in the week, three hundred and sixty-five days of the year. Because they are an integral part of the organism of the Christian Church these interdenominational organizations deserve the confidence and sympathy and support of the Church. For that reason the third resolution is presented:

"That we recognize these various organizations as an integral part of the Church, bringing into effect no small share of the work committed to her hands, and that we therefore heartily commend them to the confidence, sympathy and generous support of the churches."

But, dear brethren, while I believe it to be the privilege and duty of the Council to defend and encourage the interdenominational organizations that are rightly so-called, I believe it to be equally the duty of the Council to safeguard the Church against organizations that like to sail under that flag because it is a good flag to sail under; yet that ought never to display that banner, against organizations that are falsely called interdenominational. It is so easy, when a society is formed for the doing of some form of good that may not be even specifically religious, for the representative of that society to come to the pastor of the local church and the governing board, and to say: "Dear brethren, we would like to present our cause in your church and distribute pledge cards or envelopes for the support of the work that we represent." The Church provides the opportunity, the place of meeting, calls the people together for worship, and then some person, perhaps representing an irresponsible, or possibly a very worthy organization, appeals to the people for funds. I believe, therefore, that it is the duty of this Council as far as possible to safeguard the churches against so-called interdenominational organizations that are not worthy of the name. I recognize that it is imposing a delicate and difficult task upon the Council to ask it to give its endorsement to one, and to withhold its endorsement from another, but it is a necessary duty. Therefore, the next resolution is offered:

"That while we give our endorsement to such organizations as are plainly Christian and interdenominational in character and are so regarded generally, these resolutions are not to be construed as commending every undenominational organization that carries on some form of good work, perhaps not even distinctively religious, and that appeals to the churches for assistance."

We believe, moreover, that this Council will make unnecessary the formation of many more such interdenominational organizations. This is a day of organizations. They multiply on every hand. Laymen and ministers are confused by the multiplicity and variety of societies that aim at the doing of some special line of work for the Kingdom of God. Because of the many appeals that are made to the churches a large portion of the stream of benevolence that flows from hearts that are consecrated to the service of the Master is diverted from its legitimate and proper and most helpful course. There are in every community many people of means, who have perhaps a spirit of humanitarianism and charity, or in whom it may be developed, but the causes which the Church of Christ aims to advance suffer. It seems to me that these people ought to be appealed to by such organizations as are less distinctively and markedly religious. Then would the burden of the sup-

port of every good cause be more equally distributed. For that reason the next resolution is offered:

"That it is our conviction that the plan of work which this Council will take up will be so comprehensive as to make unnecessary the further increase in the number of undenominational or interdenominational organizations for special work, and will thus protect the churches from many appeals for aid which tend to dissipate the energy of the churches and to divert the stream of their benevolence from the regular and recognized channels."

And in order that the Council may pass intelligent judgment, we thought it would be a good thing for any organization that desires the endorsement of this Council to report annually concerning its receipts and expenditures, and also to give a brief outline of the method which it employs in the doing of its work. For that reason the last resolution is offered:

"That all organizations asking regular financial assistance from the churches, be requested to file an annual statement of receipts and expenditures with the Executive Committee of the Federal Council, together with a brief outline of methods employed."

CO-OPERATION IN FOREIGN MISSIONS

The report of the Committee on "Co-operation in Foreign Missions" was presented by the Rev. James L. Barton, D.D., Boston, Mass. (Chairman), Corresponding Secretary of the American Board of Commissioners for Foreign Missions. (See page 166.)

Dr. Barton said in presenting the resolutions for discussion:

We take it for granted that the report that has been printed has been read by all of you, so there will be need of but little reference to the body of the report. The five resolutions are in your hands.

Now I wish you to understand that the report is not all inclusive. It contains a great many facts of federation and co-operation on the Foreign Mission field, but it does not contain all of the facts. There is no doubt that as you go through the report many things will occur to you that have been omitted. Those facts were well-known to the committee in the preparation of the report. It is simply a gathering up of some of the facts of federation and co-operation in the foreign field, and only some, as illustrated.

Now the first resolution that you have in your hands,—"That these practical and effective efforts at co-operation abroad have the hearty and even enthusiastic support of this Federal Council of the Churches of Christ in America,"—is one that will undoubtedly pass without any question. We all accept it. There is no question about that; but the question is: Are we ready to carry it into full co-operation?

The second resolution recommended refers to the details of co-operation: "That home organizations and churches promote in every possible way the development of this movement." This is more difficult. We believe in this co-operation and federation in theory; we often find it very difficult to carry it out in actual practice, because practice is another question. I recall now money that has been given by a denomination for work in the mission field, for the building of churches, with the condition that if ever the church worshipping in that building ceases to be a church of the denomination giving the money, that the church and all of its property must revert to the original donor. There is too much of an idea that the money which mission boards give for Foreign Missionary work is denominational money, and yet I read in what seems to be fairly good authority that "the earth is the Lord's, and the fullness thereof," and that the silver and gold are His. Now how in the world did any of the money become Congregational or Presbyterian or Methodist or anything of the kind? If we will only eliminate from our minds the idea that this money is denominational and look upon it as money that is given for the extension of the kingdom, and then let it go for the work of the kingdom irrespective of denomination, then we will find the carrying out of this second resolution will be very much easier.

Many here in this Council are members of boards, having to do with the administration of Foreign Mission work, members either of the official body or of some of the committees, and for that reason we find it most essential that this second resolution have the largest attention. We agree without any question theologically, practically, when we get together to pray. Did you ever know of Christians of various denominations who could not pray together? But when we pray we pray as we believe, we pray our religion; but when we come to talk polity we draw apart. Now I remember the discussion that went on only a few years ago between three denominations in this country in regard to union—they are all represented in this Council to-day—and the first session of the conference decided upon the doctrinal basis of union. The decision was accepted unanimously; the whole body rose to its feet, and three times sang the Doxology—attention was called to this the other night by Dr. Gladden in Boston—but they appointed a strong committee to settle on polity, and year after year they discussed polity, until finally they decided not to unite. It is harder to agree on polity than it is on belief, but when we come to the practice of things we shall find that it is not so hard after all if we forget the fact that denomination does not precede Christianity, that the kingdom is greater than any part thereof.

Now we pass to the third resolution, which is somewhat separate from the first, and is very essential in order that the Christian churches in this country and the Foreign Mission boards shall see that this matter of federation is carried out in the large degree. The people

over across the sea, if you will read that report, are already coming together, and coming together with great rapidity. They are uniting churches. You will notice in that report, that in Southern India the churches organized by forty-one mission boards have recently come together and have organized, not in a Congregational Church, nor a Presbyterian Church, but a great Union Church of Southern India, representing 148,000 communicants. The Congregational Church is lost; it is swallowed up in the great union movement; and the Presbyterian church of Southern India is lost in this great union movement. It is lost as the seed is lost in the spring time when it is sown in good soil. It is lost as the spring rains are lost when they come to sink into the earth and cause the seed to spring forth a hundredfold. They are lost in the great Union Church of Southern India, a more mighty and powerful organization than could possibly be represented by the various denominations.

Now I wonder how many of us would be willing to face an intelligent Chinese—and the Chinese are intelligent people, I assure you of that—and try to reason with him about the different mission boards and the different churches that have been organized in China. It was perfectly proper that in the earlier days our mission boards should organize churches after their kind. That was the way the Garden of Eden began. But when those churches begin to come together how are you going to explain to a Chinaman the difference between the Presbyterian Church of U. S. A. and the Presbyterian Church of U. S., so that they will be satisfied with your explanation? How are you going to explain the different kind of Presbyterians, as, for instance, the North and the South and the Reformed and the Cumberland, and all other kinds; and the different kinds of Methodist, and the different kinds of Episcopalians, and the different kinds of Reformed churches? It is to me a very interesting fact that almost all of the denominations in America have passed through some period of reform causing another denomination except the Congregationalists. Somehow Congregationalists never reform. But how can you make these facts of our American life and American church life understood and appreciated by the intelligent people of the East?

Here in one of our New England Colleges there is one of the finest collections of fossilized bird tracks probably that has ever been got together in the world. It seems in prehistoric times some prehistoric birds walked over some prehistoric sand and made tracks in the sand, and through some change of nature those tracks have become fossilized, and now in these latter days they are packed up and exhibited in an exhibition in that college laboratory, which is a very fine thing to see. They are excellent in a laboratory, but I tell you, brethren, it is out of place to put them as tablets in our churches. They belong in the museum, but do not belong in the church.

Now there is no question that the lines that divide these various

denominations that make up the thirty-three churches in this Federal Council, that those lines are bird tracks in the sand in a prehistoric age; they are fossilized controversies for which we can make no explanation that will satisfy any Eastern mind, and I wonder, I wonder, if we can make explanations that really satisfy our own minds. Now the point is this: that when those early churches were organized in the East, a great beautiful thing about it is that when there were splits in our American churches, when the Southern Presbyterians went off and the Southern Methodists, and there were those divisions along lines that separated the North and the South at that time, that each branch went on with its mission work, to the glory of their name. But when those churches over there—we will hold onto China as our illustration—are coming together in their great gatherings, how can the man from North China explain why he is Methodist South, and the man from South China explain to the satisfaction of the people how he is Methodist North?

It has become absolutely necessary that we allow those people of the East, those Asiatics, to eliminate these lines which are purely artificial, and which belong, as I have said, to the museum, and stand for Jesus Christ, the Church of Christ of China, and the Church of Christ of India, the Church of Christ of the world, and not try to perpetuate on those people these differences which are not differences at all and which we are demonstrating here in this Council do not exist except in history and in museum relics.

Now, that is the reason why I have dwelt on this third resolution, which calls upon us as administrators of the foreign missionary boards not to insist, but, on the other hand, to encourage those people over there to work off their labels, or mix their labels up if they wish any kind of a label at all, or make a new label that will fit them all. But, above all things, let us let them stand for the Church of Jesus Christ without any other label. And let us not insist that the missionaries shall take precious time, because life is too short and the burdens are too heavy, to go on and explain to the people of the East these differences, which are not differences in fact, when they require all the time and all the strength and all the energy they can command to let those people know of God the Father, and of Jesus Christ His Son and of the salvation that has come to the world for them through the Father and the Son. Let us not insist that they shall explain John Calvin and John Wesley and John Robinson, and I do not know how many Johns and how many Williams, and all that sort of thing, to those people when the thing they want to know is the Matthew, Mark, Luke, and John, and Paul, and Jesus Christ of the Gospels, and that is enough for them. It matters not if they never heard of John Wesley or of John Knox or of any of those great leaders of our churches here. That is a very minor matter. Now let us insist on that.

Now the last two resolutions are simply formal. They are only part

of what precedes. We are far ahead on the mission field of the people of America. It is a fact we have seminaries on the mission field that are interdenominational. We have seminaries in America where students of various denominations are studying, but the seminary is controlled by one board and generally by one denomination, but on the foreign field we have seminaries that are controlled by various denominations, faculties appointed by various denominations, students sent there by various denominations, graduating and going out and working for what we call various denominations. You see we cannot talk this thing without using the language of division. We have no proper language to express it. There ought to be a committee appointed to get some proper language that will eliminate these divisions. We have working on the field union theological seminaries. Why cannot they be multiplied and our colleges multiplied, and all this union work? There is no reason why we cannot, if we will, leave the missionaries alone and not throw obstacles in their way, and give them encouragement and let them know we expect them to establish the kingdom of God and not a denomination, that they are to preach Jesus Christ and not old historic leaders that led to divisions in our churches. All they require is encouragement and not opposition. Therefore these resolutions are presented for your adoption.

The resolutions presented were slightly modified in a discussion in which Bishop E. E. Hoss, D.D., LL.D., the Rev. Levi Gilbert, D.D., Rev. Frank D. Penney, D.D., Rev. Alfred W. Anthony, Bishop Earl Cranston, D.D., Rev. Robert Mackenzie, D.D., the Rev. W. F. Richardson, D.D., Rev. William H. Roberts, D.D., the Rev. George B. Winton, D.D., and the Chairman of the Committee, took part.

The discussion centered about the third resolution, which favored the closest possible federation of all Christian churches in Foreign Mission fields, "and the elimination so far as possible of denominational distinctions, so that all who love our Lord Jesus Christ in sincerity may dwell in the unity of the Spirit and in the bonds of peace."

In the discussion Bishop E. E. Hoss, D.D., LL.D., of the Methodist Episcopal Church, South, Nashville, Tenn., spoke as follows:

I notice my name is signed to these resolutions; therefore, I am presumably in favor of them. I am in very hearty sympathy with very nearly everything that is in the resolutions, but there are some statements in here that need to be taken guardedly. I do not believe that our denominational lines are simply bird-tracks in geological mud. We

THE RECORDING SECRETARY AND HIS ASSOCIATES.

1. Rev. Rivington D. Lord, D.D.
2. Rev. Asher Anderson, D.D.
3. Rev. Claudius B. Spencer, D.D.
4. Rev. L. H. Reynolds, D.D.
5. Rev. Martyn Summerbell, D.D.

are here as the representatives of denominations. We are here, Mr. President, in the distinct recognition of the fact that the separate denominations have a right to be, and the only churches that are not here are the churches that deny that fact and insist that denominationalism has no right. Now, of course, there are some limitations to that, probably, but as long as any body of Christian men stand for any vital aspect of Christian faith that is not elsewhere emphasized, or for any important factor of ecclesiastical polity that is not elsewhere magnified, that denomination has a right to continue its existence. I should like to ask, if there is going to be only one body over there, what body is it going to be? It must have some name, some designation. Which one of the particular churches of America is it going to represent? To which one is it going to correspond most closely?

The third resolution provides for "the elimination, so far as possible, of denominational distinctions, so that all who love our Lord Jesus Christ in sincerity may dwell in the unity of the spirit and in the binds of peace." I can love all who love our Lord Jesus Christ in sincerity without abolishing denominational lines, and I think we have got an exhibition here on a magnificent scale that the recognition of these denominational lines is altogether consistent with Christian love and Christian brotherhood. I do not believe in the utter abolition of denominationalism even as an ideal for the future. Our Lord never said that there should be one fold and one shepherd; He said: "There shall be one flock and one shepherd;" and the unity of the flock is to be determined not by the unity of the fold, but by the unity of the shepherd. Even in that day He said, "I have other sheep that are not of this fold." He did not add: "Them also must I bring, and there shall be one fold and one shepherd," but, "Them also must I lead, and there shall be one flock"—housed in many folds, perhaps, but gathering its unity from the fact that they are all the sheep of the one shepherd, and until you recognize the right of denominationalism to exist, of the separate denominations to exist, you have not made a beginning in Christian unity. Churches that deny that right are the churches that claim exclusive standing ground for themselves and despise others. I think that proposition should be made good. We have, perhaps, too many denominations, but I should like to know who is going to cancel them, who has got the right to cancel them? Union is good, but liberty is good, and where the Spirit of the Lord is there is liberty.

THE REV. LEVI GILBERT, D.D., Editor of the Western Christian Advocate, Cincinnati Ohio:

Mr. President: Bishop Hoss, as an old newspaper man, and myself generally ought to be in pretty good accord with each other, and I think substantially we are on most lines of thinking. I find myself, though, taking a little departure from his utterances just made. I do agree with him when he says that since the denominations now exist

and are here on the field, their integrity must be respected and their automony, and all provisions made for their co-operation upon that basis and acknowledgment, but at the same time I think there lies back in the thought of each one of us that if we could commence de novo we would be very glad to eliminate most of the denominations.

We are inheritors from the past; it is a condition which faces us for which we are not responsible, and we are making the best of the situation as it is; but if we had a clean slate and could begin from the beginning, we would try to do things in a little different way than they have been done, after the friction and the discussions and the separations and the schisms of the past centuries. Now, over across the sea they have the opportunity which we covet. They began there from the start, and I do not see any particular necessity of burdening them with theological distinctions which to us already, even after all of our liberality and fraternity, are still something of a burden. Why cannot they begin upon the broad basis of the great truths which we are emphasizing in this federation, the simple, great truths of Christianity: of love to God, and love to man, of loyalty to Jesus, of obedience to Him, of service in His name, of salvation through Him. Why cannot they believe with simply the large conception of the inspiration of the Bible, and of the atonement and of the deity of Christ, without going into particularities and refinements and over-spun theorizations? Why cannot they do that, and then get together on such a broad platform? I think they can, and they are proving it over in Japan, where they have the Christian Church of Japan. They are proving it in Southern India, as has been told us here this afternoon; and I think that even though to-day we may have to proceed by establishing our Methodist or Presbyterian or Congregational churches over there, the preaching ought not to lay over emphasis upon it. They ought not to be thinking of themselves primarily and first of all as Methodists or Presbyterians or Episcopalians, but primarily as Christians linking themselves all together.

THE REV. FRANK D. PENNEY, D.D., Pastor, Baptist Church, Burlington, Vt.:

All people who believe in the whole Bible, that they have a missionary purpose to save the world from sin, ought to be able to stand together upon the blessed old Book, for they are animated by one spirit. Therefore, the great question is all summed up in this one thing: What is to be the method of teaching? What things are going to be surrendered? What great Christlike, Christ-given purpose is going to be kept to the front in order that all earnest Christians can stand together? We are here exemplifying a great new spirit, or rather a spirit that has been recognized in a vastly broader way than it has ever before been recognized, and for one, as a member of the Council, I believe the great and determinative method is to be this, that every Christian of whatever name is going to reckon it to be his chief and his constant purpose, giving loyalty and pre-eminence to Jesus Christ in everything, to hold

forth before the awakened world an open Bible, with prayerful teaching, and teach them to believe the Bible, to believe what it says, to believe everything that it promises, and to leave it where God leaves it, to the mind and the heart of the quickened and the awakened intelligent loving believer, to find his place by the side of his Lord in absolute obedience from start to finish.

THE REV. ALFRED W. ANTHONY, D.D., Professor, Cobb Divinity School, Lewiston, Me.:

Brethren of the Council, there are certain things which we cannot by any possibility accomplish. We cannot give to the Chinese our American history and our ecclesiastical experiences. We cannot implant amongst them the background which has occasioned the divisions now peculiar to us. We ought to recognize another impossibility. We cannot by any grace of God implant the saving truth of the Gospel in any breast until we allow that truth to become assimilated within that breast through personal experience in an active and natural way by the providences and the graces of God imparted to that individual. It is impossible for us to transplant Christianity into China or Japan or any other land and dictate by the act of our transplanting the form through which it shall become manifest and make itself real. If vital it must find expression through the native spirit and temperament and agency, or else it becomes but a sounding brass and a tinkling cymbal, a mere external form and the hypocrisy of pretence.

BISHOP EARL CRANSTON, D.D., LL., D., Washington, D. C.:

Mr. Chairman: It appears to me impossible to discuss the amendment upon its merits without some allusion to the general question involved. I have two or three suggestions that grew out of some experience in administration upon missionary fields. I want to drop those first lest I shall forget them. To begin with, neither this Council nor any other body of Christians in the United States of America or any other Christian nation, needs to take up with the missionaries on the Foreign Field the matter of closer federation in Christian work. We cannot teach them anything about it, and they do not need our exhortations in that direction.

Secondly, so long as missions abroad are to be supported by denominational treasuries, we run a risk of creating friction between the workers in the field and the administrative boards at home in the promulgating from this center of Christian federation the sentiment involved in this third resolution.

Now, in truth, brothers, we are here as a federation, a Federal Council. One of our fundamental propositions, without the full recognition of which this Council could not have been organized, is the recognition of our denominational autonomy. So far as each denomination is concerned, we are on dangerous ground when we attack the very foundation upon which we have met to consider these great interests of the Church. I am very sure that Bishop Hoss holds as large hopes from this Coun-

cil and the project which it represents as any man on this floor. I am just as sure that he is giving a word of warning which it is well just now for us to heed. And, touching this amendment, brethren, if any of you were present at the great conference at Shanghai last year, you may have discovered that the missionaries on the field had already taken measures looking to the early organization of the native church, and if you knew of the conditions there, it might be that you would hesitate to give to the natural aspiration of the native in China and in some of these other foreign countries any impetus toward that result.

We have just been concerned, some of us who are here, in the uniting of two of our great churches in Japan. I represent one denomination which has recently made an appropriation—the third of the same kind and the second since independence was granted—of upwards of $62,000 for the support of a church that is no longer of our denomination, an independent Methodist Church of Japan. On this floor are other delegates who represent like appropriations, made not to our own denomination, not in the interests of our denomination, but a recognition of our obligation to the Lord Jesus Christ and to the kingdom of God in the world, not for denominational aggrandizement in any sense or in any degree whatever.

We are, brothers, a Federal Council; let us not forget it. We are not here to legislate. We are not here to take out of the control of the general conferences and assemblies of our several churches matters in which they should hold the initiative. We are not here to take any action that will embarrass proper administration of Foreign Missions. We are not here to do any other work, I take it, than that work which has been appointed to us by the very conditions upon which we have come together, and I suggest that the amendment which has just been proposed is one that ought not to have the support of this Council.

I suggest in the next place, and, Mr. Chairman, I would like to move as a substitute for the amendment before us, the striking out of these words, "and the elimination, so far as possible, of denominational distinctions," for the reasons which I have given. They are eliminated. No man who has ever been on the foreign field and conferred with missionaries has found any denominational distinctions except those that relate to the actual support of the missions from the home churches. Their hearts are one; there is no interdenominational warfare. Why shall we send out to the world a resolution that indicates that there is something yonder in this way that needs to be cured? Let us strike out "and the elimination, so far as possible, of denominational distinctions," and let it read just in this way: "That we favor the closest possible federation of all Christian churches in foreign mission fields, so that all who love our Lord Jesus Christ in sincerity may dwell in the unity of the Spirit and in the bonds of peace." I did put in there "may there and elsewhere dwell," but leave out those words and you will improve your resolution.

THE REV. WILLIAM HENRY ROBERTS, D.D., LL.D., Philadelphia, Pa.:

Bishop Cranston, if you please, your resolution needs a seconder. It appears to me that it would be still better if you would eliminate the whole of the closing portion of that resolution.

BISHOP CRANSTON: I do not see that it strengthens it at all, sir; I am willing.

DR. W. H. ROBERTS: Well, if you are willing, I second the motion.

BISHOP CRANSTON: Let it so stand.

PRESIDENT HENDRIX: You withdraw then your original substitute and propose this.

DR. ROBERTS: I would say just a word or two. It is well, brethren, that we should remember while gathered here together as a Council, that we stand, first of all, upon the distinctive principle of the Protestant Reformation, the right of private judgment. Now we are all there, and as Protestants we are to defend the right of one man or one woman, being Christian, if they so choose, to form a denomination of their own. It is their absolute right. But the day for insistence upon that right, in the judgment of many of us, has gone by, and we believe that we ought to emphasize less of individual right and more of the duty of the churches, laying upon all who are disciples of the Lord Jesus their obligation to work with other Christians. We are not here to emphasize denominational distinctions, but to emphasize the duty of co-operation in Christ's work. I have no desire to see that great denomination of which I am privileged to be a minister take any attitude at any time which would so emphasize the right of private judgment as to injure co-operation and federation. It is possible so to emphasize denominationalism as to forget our duty towards other Christians.

I rejoice therefore, in this resolution in the form in which it has been amended by Bishop Cranston, leaving out all reference to denominations, all words which involve possible unhappy conditions upon mission fields, or might be construed so to mean. I think that the resolution will be sufficient if it read:

"3. That we favor the closest possible federation of all Christian churches in Foreign Mission fields."

If the native converts choose to organize their own churches, I know that the church of which I am a minister will never put a straw in their way, that we do not care what name they may take, what organization they may adopt, if only in their hearts there is the love of Christ, and the determination to carry His Gospel to every portion of the nation of which they are citizens. They have exactly the same rights that we have. We have no authority to regard ourselves as lords over God's heritages, as if we were commissioned to dictate to them what form of Christian church they were to adopt. They have the right to formulate their own creeds, their own church government, and to go forward serving Christ according to the dictates of their own consciences. Leave all

such things with the future, and with that God who is the God of the Church.

THE REV. ROBERT MACKENZIE, D.D., Rutgers Presbyterian Church, New York:

Mr. President: I have very great regard for the report of the committee. I have served too often on committees not to have suffered in seeing a well thought out report made a football of in a general debate, and yet I sympathize very much with the objection to the report. I think that on this report, as well as the whole Council, we shall make no progress by any reflection on denominations.

That petrified sand bearing the tracks of birds in the museum, had something else in it than the tracks of birds. It had the mark of rain drops still there. Some driving November or December storm blew that day across the Connecticut River, and the wind was from the northwest, and the birds were seeking refuge from the storm, and the slant of the rain drops and the direction of the birds' tracks were all towards a bluff for refuge; and these bird tracks on these charts before us are the marks of our fathers flying from mighty storms of persecution and dread and oppression to the refuge and the liberty that are in Jesus Christ.

I can see the footmarks of the Duke of Alva behind the Reformed Church of America on that chart. "I bear the stigmata of Jesus Christ," said one who would like to be present in this Council. Let us begin right, brethren, and we will get to the end all the more speedily. There is one word and there is one syllable in the nomination of our Council which in God's good time shall be eliminated, but God's day is a long one, and we must not judge Him by twenty-four hours in the Church at home or in the Church abroad.

I was tempted to amend the Committee's Report, using all of its words that I possibly could, but the Bishop's amendment lately offered seems to satisfy me. I was going to put it this way— not as a motion, but as a word of remark,—"that we favor the closest possible federation of all Christians churches in Foreign Mission fields, with the view to the final merging as far as possible of denominational distinctions in one native church when the natives desire it," but I think the Bishop's amendment is shorter and fully as comprehensive as anything that I could think.

I am glad to see the good temper over such a bristling point as we are now after, and may God's Spirit guide us in this matter which God Himself is taking care of in the Foreign Field.

Dr. Barton, the Chairman of the Committee, said in closing the debate:

There has been a misunderstanding unquestionably in regard to the resolution. The first speaker from the floor seemed to assume that the resolution referred to the churches of America, which of course it does

not. It is simply the propagation of denominationalism on the foreign field, and I referred more to the Congregational denomination than to any other. I remember how, when the churches tried to come together in Japan, that there were members of our denomination who thought they saw Presbyterianism looming large in that union, larger than a church steeple, and in that last arrangement that we tried to enter into for denominational union there were people who saw that union in the line of a pope that was larger and more mightier than the Pope of Rome.

Now in this work of Foreign Missions abroad, the only thought, I am sure, that the Chairman of this Committee had in the preparation of this recommendation was to let the missionaries at the front know that this Council is in favor of the very things that have been said this afternoon, of allowing them without any fear of let or hindrance on the part of the authorities at home, to proceed under the impulse of the native Christians in the organization of independent or union churches of whatever name they may call them, without insisting that our denominational label shall be put upon those churches. I recall that when this union took place in Southern India our own missionaries wrote back an almost apologetic letter, saying the union was consummated and they hoped the American Board would favor it, although we should lose a large number of Congregational churches. There is no thought in this, I am sure, on the part of any member of this Committee, to bring any pressure whatever to bear upon the missionaries or the churches abroad to eliminate denominational lines or to re-organize churches that are organized on non-denominational lines, but it is to allow those churches to know, and our missionaries at the front, that this Council feels that they should have the utmost liberty with the assurance that there shall be no hindrance thrown in the way of the very things that have been debated on this afternoon. Now any wording of this third resolution that would produce that result I am sure would meet the approval of this Committee.

Now the elimination of everything after "mission fields" is simply a repetition of the first resolution in my judgment. It seems to me that the matter of approval that we favor does not mean that we urge, does not mean that we insist upon, but that if in the providence of God and in the judgment of the native Christians of China and India and the world, and of the missionaries who are there co-operating with them, as they see this seed which has been sown, the seed of the Gospel of Jesus Christ, developing and organizing itself in the churches, if they see that it is wise under the leadership of the Holy Spirit to organize churches which shall bear no denominational name, that they have the authority of this Council to go ahead and do it, with the assurance that it will have the approval of the brethren at home. That certainly expresses, I think, the judgment of some of the members of this Committee. I should feel to eliminate all that fellows "mission fields" would eliminate a

considerable part of what it was intended to convey as advisory and comprehensive on the part of this Council. And I can tell you, brethren, that there are many missionaries in the field who believe that they have not a commission to go ahead along these lines. I know some of our own missionaries have felt, though I am surprised to know it, and I have met missionaries in these various mission fields who felt sure that any such movement would meet with opposition from their churches at home and from their home organization. Now if this Council think that they should have less liberty, of course this is only advisory. I should hope that some such action would be taken.

I think the first amendment that was made covers the ground admirably. I should think that the elimination would leave it short of the thought it was intended to convey, the encouragement it was intended to convey to this movement on the part of the Committee.

The resolutions as amended were adopted. (See page 186.)

The Chairman of the Business Committee presented an amendment to section 9 of the Plan of Federation, which, after discussion, was recommitted.

THURSDAY EVENING.

Simultaneous popular meetings on "Christian Unity at Home and Abroad" were held in Witherspoon Hall, Holy Trinity Episcopal Church, First Baptist Church and Arch Street Methodist Church. Among the speakers were the Rev. A. S. Lloyd, D.D., New York, Secretary of the Protestant Episcopal Church; Mr. Robert E. Speer, New York, Secretary of the Board of Foreign Missions of the Presbyterian Church; the Rev. J. L. Barton, D.D., Boston, Secretary of the American Board of Commissioners for Foreign Mission, and the Rev. Levi Gilbert, D.D., Cincinnati, Editor of "The Western Christian Advocate." (See pages 343-366.)

1. Gen. Louis Wagner.
2. Mr. John Gribbel.
3. Rev. William H. Roberts, D.D.
4. Rev. J. Henry Haslam, D.D.
5. Rev. Rufus W. Miller, D.D.

1. Rev. W. H. Oxtoby, D.D.
2. Rev. C. A. R. Janvier.
3. Rt. Rev. Alexander Mackay-Smith, D.D.
4. Rev. Edwin H. Delk, D.D.
5. Mr. Harry C. Lincoln.
6. Rev. L. B. Hafer.

FRIDAY MORNING, DECEMBER FOURTH

Witherspoon Hall

The Rev. Baxter P. Fullerton, D.D., St. Louis, Mo., Moderator of the General Assembly of the Presbyterian Church, U. S. A., presided.

The Rev. Henry A. Buttz, D.D., LL.D., Madison, N. J., President of Drew Theological Seminary, read the Scripture. Prayer was offered by Rev. R. Dubs, D.D., LL.D., Harrisburg, Penna., Bishop of the United Evangelical Church.

The Minutes of the session of Thursday afternoon were read and approved. It was voted that all matters recommitted and lost motions be omitted from the Minutes.

REPORT OF BUSINESS COMMITTEE

The Business Committee, through the Chairman, the Rev. William H. Roberts, D.D., LL.D., submitted the following report, which was adopted:

The Business Committee respectfully presents its report to the Council upon the following matters:

1. It is recommended that the following rules be adopted in connection with the business of the Council:

Resolved, That all resolutions dealing with general matters be submitted in writing, with the name of the mover attached thereto.

Resolved, That all references to the Business Committee of resolutions or papers of a general character be made without debate.

2. With reference to the Resolution on Christian Unity submitted to the Committee for consideration, it is recommended, in view of the fact that the Council has no jurisdiction over other matters than those involved in co-operative work, that no action be taken thereon.

3. It is recommended that at the time of the presentation of the Report of the Committee on the Church and the Immigrant, opportunity be given to the Rev. Charles Stelzle, to address the Council for fifteen minutes.

Respectfully submitted,

WM. H. ROBERTS, *Chairman.*

NEW MEMBERS ADDED

The report of the Committee on Credentials was presented by the Rev. E. B. Sanford, D.D., as follows:

1. Admitting as Corresponding Members the Rt. Rev. J. F. Ramsay, and the Rev. J. C. Fernandez of the Union African Methodist Episcopal Church.

2. Recommending for membership in the Federal Council.:

The Presbyterian Church in the United States (Plan of Federation adopted at Birmingham, Ala., May, 1907).

The National Baptist African Convention (Plan adopted 1907).

The Congregational Methodist Churches in America (Plan adopted at Billingsport, N. J., Nov., 1907).

The Swedish Evangelical Lutheran Augustana Synod (Plan adopted at Chicago, June, 1908).

By a unanimous vote of the several constituent bodies of the Council, and then by a vote of the Council itself, the churches reported by the Committee on Credentials were admitted into membership, and their delegates seated.

On motion of the Chairman of the Committee it was voted that when the Union African Methodist Episcopal Church shall have approved the Plan of Federation it shall apply again for membership; and in the meantime its delegates shall be received as corresponding members.

President Hendrix announced the appointment of the following Committee on Correspondence:

Frank Mason North, Chairman,
W. H. Black,
S. H. Wainright,
George Reynolds,
A. J. McKelway,
Isaac Lane,
George M. Pepper,
George U. Wenner,
J. H. Garrison,
Shailer Matthews.

REPORT ON STATE FEDERATIONS

In the absence of Rev. O. P. Gifford, D.D., Chairman of the Committee on State Federations, the Council voted that the report be presented by the Rev. Edward Talmadge Root, who had prepared the paper for the committee. (See page 187.)

Owing to the unavoidable absence of the chairman, the Committee asked Prof. Alfred Williams Anthony, of the Cobb Divinity School, Lewiston, Me., to prepare and present the resolutions. (See page 203.)

In presenting the resolutions Dr. Anthony said:

First, there are four declarations of sentiment, not recommendations for action, but rather declarations of sentiment, gathered from a somewhat long and varied experience. The first you will observe, recognizes

that already in concrete tangible form the principle of State Federation has had the justification of years. One word with reference to the date: you may notice that the experience referred to, reaching back to the beginning of the oldest State Federation, namely the Interdenominational Commission of Maine, is given as 1890; some of you, reading the list of State Federations on page 70 of the printed pamphlet, will observe that the date there given is 1891. Both are correct. To use the language of the plains, the calf was born in 1890, while the "maverick" was rounded up and branded in 1891. The actual beginning, dating from the time of the first assembly for consultation, was in 1890. May I call your attention to the most important statement in the first declaration, the recognition of the individuality and the parity of denominations? The recognition of the parity of denominations has been amicably demonstrated by the experience of State Federations in the years past. None of us are undertaking to proselyte from one denomination into another, and none of us are undertaking to say that we, as a denomination, possess the sum total of truth, but others with us are needed to make that indivisible church, that united body, that fellowship in Christ, which is the Church militant and which shall constitute the church triumphant.

The second principle has as its very germ this idea, that the State Federation is the body nearest to the actual operation and co-operation of local churches. I am not sure that this becomes apparent to any save those who have worked in State Federations. The State Federation is neither too large to lose sight of local conditions nor too small, as perchance a town or city Federaion may be, to fail of the best leadership and highest ideals.

Under the third declaration I would ask you to make a slight amendment. We do not approve of the formation of so called union churches, independent of denominational associations, although we recognize their utility in many places, and would not wish them disturbed wherever they are useful, but the denomination, and not the church, should be the unit of independence and of federation.

Those who have worked in State Federations know that a church, which in a given locality isolates itself from associational fellowship by becoming a "Union church," cuts itself off from all those benefits which are larger than the facilities of a local church; and we do not propose to limit fellowship or to recognize as advisable the formation of any church which shall thus belittle itself without a world-wide vision of missions and benevolences and a safe-guarded and protected ministry.

The fourth declaration is designed to be an expression of sentiment for the guidance, and in some instances the safeguarding of independent spirits who, under the inspiration and the enthusiasm of the movement for union now crossing our country, may count themselves as good in one field as in another. We wish by our declaration to defend the exist-

ence of the denomination, but the denomination without that taint of sectarianism, which forbids united action.

The first recommendation proposes that the highest ecclesiastical bodies shall in their deliberative sessions approve the entrance of their elemental parts in different States into the State Federations as they now exist and may be formed. Such sanction and approval from the highest ecclesiastical bodies of each religious denomination is desirable for the authorization and the dignity of the local federation.

The second recommendation proposes that the highest ecclesiastical courts shall direct their representative agents in States where no federation exists, to observe these principles of Christian comity and cooperation which characterize the federative movement. The spirit should prevail even where the letter and form are not found.

The third recommendation is that the active missionaries, the official leaders and church agents in the several States, or the leading spirits in the States, representing the different denominations, shall be urged to consider the wisdom of forming within their respective States a federation for a united survey of the whole field and a readjustment of forces so as to avoid friction. It is far better for the idea of federation to spring up within a State than to be transplanted from without. If it springs from within, it will be a native and indigenous growth, while if it is brought in from without by any propaganda, however eloquent, it is more or less of an exiotic and can never become strong until it is assimilated to the local conditions. This recommendation aims at local, sympathetic action.

The fourth recommendation relates to detail. These detailed characteristics are not mere ideals. They have had the vindication of practice. Every one of them has already been wrought into the fibre and form of federations in existence, and most of them have been under test and trial for seventeen years. Under these specifications, however, I would offer some slight alteration in the phrasing, as printed in your hands. Under the letter (C) the item should read as follows: That the functions of the federation be plainly stated and described as an advisory council without ecclesiastical authority, so that each State organization of a denomination may clearly understand the federal compact and know that by sending delegates to the Federation it is surrendering no responsibilities inherently its own. This language does not alter the sense, but more clearly defines it.

The specification (D) should read as follows: That the federation be regarded as a common meeting ground for the denominations, not a new organization, but a new point of view, not a federation, so much as the Churches federated. This last phrase is an expression adopted from the language of the brethren in Massachusetts and Rhode Island. They prefer to speak of their organizations, not as federation so much as the churches federated, that is, a State Federation is not a new organization with new machinery, cumbersome and expensive, but con-

sists of the churches federated; it is not a substitute for the denominations severally or collectively, but an incentive to the denominations, an inspiration, a clearing house for and council of mutual concession and consideration, an adjunct, not a substitute. This paragraph in the resolutions will further read: It is not to divert energy or consume energy, but to direct the energies of the denominations into more useful channels.

Then add, please, this sentence: It is to make churches and Christians more efficient in their own distinctive work and enable them to see that the whole commonwealth is so ministered to and cared for that some church, or group of churches, will be responsible for every square mile.

There is wisdom, brethren, in the sentiment that lies back of this specification. May I not give a concrete illustration? The Interdenominational Commission of Maine, the oldest State federation in the United States, has held no meeting for nearly two years. This is not because it is moribund or in any danger of becoming defunct, but because it is magnifying itself and its ideals by its own self-effacement; and there is no nobler mission for a State Federation than to make its principles apparent and itself unknown. The Interdenominational Commission of Maine has a more vital hold upon the Churches of Maine today because it is not much in evidence and has no machinery, but the simplest, and no propaganda, but that of brotherhood, and has no desire to make itself heard. It has no aims to become an organization itself, but as a missionary and sympathetic helper it aids the organizations already at work. I have the honor to be the Secretary and Treasurer of the Interdenominational Commission of Maine and within recent years the Commission has levied for its support as follows: nothing the last year; five dollars the year previous, and ten dollars the year before that; and this too, although the denominations have guaranteed to render to the Commission the funds needful for its work. But the Commission while levying so little, has money in its treasury. The secret of it all is that the Commission has imparted its ideals to the denominations and they are the organizations which are busily at work.

I wish, then, since my time has expired, simply to read a substitute for the last specification, although I would be glad to tell you further respecting the modus operandi of a Commission which is seeking by self-effacement to promote its own work. The substitute for the item (E), as printed, reads: "That the federation be deemed the proper center for co-operation in doing whatever may be wise for the churches to do together, either in civil, moral, philanthropic or religious lines, and by its existence and its use for this purpose the further multiplication of organizations may become unnecessary and their combination and consolidation at some time be rendered possible."

The Chairman:

You have heard the resolutions; what is your pleasure?

BISHOP E. E. HOSS, of the Methodist Episcopal Church, South, Nashville, Tenn.: I really think, brethren, that these resolutions as printed are so entirely admirable in character that I could not have made them better even if I had had the task myself. I should like to vote for them just as they are, without any modification or alteration, but lest I should seem contentious, I am entirely willing that the suggestion of the amendments by the Committee should be accepted. I found it necessary, conscientiously, to oppose some resolutions introduced before the body yesterday.

THE REV. E. TALMADGE ROOT, Secretary Massachusetts and Rhode Island Federation: Mr. Chairman and Brethren of the Council:

I wish to say some things to emphasize some of the important points in the report and resolutions. Since this report was printed there has been progress in several of the States. Wisconsin has held the largest and most enthusiastic meeting ever held there. Massachusetts was asked only $1,000 a year, and has promised to raise $3,000. Dr. Gifford said no topic was so prominent as the Federation of Churches. In Rhode Island the debt of $500 has been closed out. One of the brethren said that it has been worth while to work and toil for such a meeting as we had the other day.

I wish to emphasize a certain point—that is, the definition of a State Federation. It is not, as Prof. Anthony said, it is not an outside organization, not an interdenominational organization, but it is simply the churches federated. It is the biggest thing in the commonwealth ecclesiastically, and yet it is nothing in itself, it is simply a means of summing up the ecclesiastical machinery of the State and bringing it into coordination. The federation of churches is not to be efficient, it is to be a co-efficient, enabling the churches themselves to do their work more effectively; the significant thing is not any particular line of work which it takes up. All of the lines of work which have been developed might be dropped and yet the federation would continue—the officially appointed body representing the denominations which will gain in significance and importance until its meetings shall be recognized as the important thing.

There has been developed by our State Federations a comprehensive policy of definite work in removing friction and over-lapping as the last page of the report shows—a program as definite and comprehensive as any political and religious movement ever planned. The basis is the co-operative policy plan which is the basis on the one side of the work of the Church itself, of personal house-to-house evangelization; secondly, it is the fundamental basis for all moral reform. The churches must know and have on record the position of every voter on moral questions and it will then be prepared to act promptly on any moral question that comes up. It is possible for this co-operative parish plan to be

adopted by every type of community from the smallest to the largest, and we can assert this ideal by instant co-operation, making some church responsible for each square mile of the commonwealth. When the churches grasp the significance of that point they may eliminate denominationalism and local church differences. When that idea takes hold of our churches it will overcome the dry rot of institutionalism which is the real thing we have to fight, not denominationalism. It will overcome and make it distinct as the fingers, yet whole as the hand, in laying hold of life and winning whole communities of the commonwealth for Christ.

THE REV. A. B. LEONARD, D.D., Corresponding Secretary of Board of Foreign Missions of the Methodist Episcopal Church:

Mr. Chairman, it occurs to me that we are in danger of not appreciating fully this matter of State Federation. This Council spreads over a large territory, the United States of America, and it covers too much territory to undertake to deal with religious questions and moral questions which will arise in different parts of the country. If we are to make this organization effective in localities the State Federation is an absolute necessity. I fear that we are in danger of overlooking the fact that it is a necessity. Unless we have State Federation this general Federation will amount to comparatively little. Great moral questions are coming up and coming up rapidly. The one that most attracts public attention now is the war against the traffic in strong drink and there are some things being done that a good many people cannot approve of, in the manner in which campaigns are being managed.

Church federations can take up questions of this kind and marshal the forces of the Church against the traffic in strong drink, as nothing else in this land, and nothing is more needed just now. If this Church Federation shall bring its influence to bear on this great question the time is not far distant, that not only one-half of the territory of the United States shall be under Prohibition, but when all the territory of the United States will be under Prohibition. We want more and more to come to understand distinctly that if the churches—I will limit it, if you please, to the Protestant Churches represented in this Council—if the Protestant churches in this country will take up this question they have sufficient power inside of half a decade to wipe the liquor traffic from this fair land.

THE CHAIRMAN: Are you ready to vote on the resolutions offered by this Committee?

The resolutions were carried by unanimous vote. (See page 203.)

ORGANIZATION AND DEVELOPMENT

The report of the Committee on Organization and Development (see page 206), was presented by its Chairman, Bishop E. R. Hendrix, D.D., LL.D., who spoke as follows:

BISHOP HENDRIX: Mr. President and brethren: The purpose of the Organization and Development Committee has been served by keeping steadfastly in mind the whole object of this movement as declared in the Constitution, to express the fellowship and catholic unity of the Christian Church. This whole movement stands for an effort to bring the Christian bodies of America into united service for Christ and the world; to encourage devotional fellowship meetings in different States and mutual counsel concerning spiritual life and activity in the churches; to secure a larger combined influence of the Church of Christ in all matters affecting the moral social condition of the people, so as to promote the application of the law of Christ in every relation of human life; to assist in the organization of local branches of the Federal Council to promote its aims in their communities.

To carry out this five-fold purpose it is our thought to achieve the following things:

"1. The increased efficiency of the central office in its executive, educational and inspirational work.

"2. The strengthening of State and Local Federations already in existence.

"3. The organization and development of federations in all the States, and through their agency, the multiplication of town and city federations.

"4. Bringing the need, possibilities and reports of united service to the attention of the ecclesiastical Conferences, Assemblies and Synods of the constituent bodies in the fellowship of the Federal Council, and securing the systematic presentation of the cause of Church Federation through ministerial associations and brotherhoods, as well as the pulpit and press.

"5. These field activities in which the entire secretarial force and the members of the Executive Committee should have some part, will make it possible to reach every section of the country and effectively set in motion plans of service approved by the Council and its Executive Committee, and give the aid required in careful and adequate preparation for the quadrennial meetings of the Federal Council and, during the intervening years, for the annual meetings of the Executive Committee."

Believing that the plan of organization we have briefly outlined will provide for the efficient advancement of the objects for which this council has been founded your committee recommends:

"1. That the Federal Council approve the formation and development of plans that will secure effective office and field service in advancing work, the object of which is stated in the Constitution of the Council.

"2. That in addition to the equipment of the central office in the city of New York, the Executive Committee be authorized as rapidly as funds will permit, to provide for a district superintendence that will

THE FEDERAL COUNCIL IN SESSION IN WITHERSPOON HALL.

The President, Acting President and Secretaries in the front row.

establish at least four offices in strategic centers of population representing different sections of the country."

I observe, my brethren, that a large plan appeals to large men. Small plans will not arrest their attention. Our laymen are asking the extent of our plans: "What do you hope to accomplish by this movement?" One gentleman said: "A thousand dollars is not a matter of moment to me, I want to see the plan effective." We want to see at least three other secretaries in the field, one for the great Northwest, in Chicago; one in Denver, one in Atlanta, designing to meet the conditions that obtain in all the Central, Western and Gulf States. These three offices or centers of operation together with the central office in New York City, will cover the country. Already requests are coming in. One has been referred to the Committee asking that a center be established in Colorado Springs, as perhaps more advantageous than in Denver.

These are matters to be determined after the fullest canvassing by the Executive Committee, as they have means to carry them out. They do not propose to involve the Federal Council in debt. I think there are on the roster of the Financial Committee four thousand names of men of means. It is anticipated that when broad plans are brought to the attention of the nation there will be hearty and liberal and strong responses. I may say in consultation with one of the leading legal minds of this body that it is under consideration to incorporate this Federal Council so it can receive bequests. We are not organizing for a day but for all time. This Federal union, how long shall it last? I know a monument costing more than a million dollars, a great institution of several millions of assets, where the noble founder gave the first million in expression of a sentiment to bring together the dissevered sections of our country, and the words are so inscribed. While for educational purpose, there was a noble, patriotic sentiment back of it. Here is the largest thing in this country, a Federal Council of the Protestant Churches. I doubt not we will have, not only gifts during the lives of these noble men, but legacies which will be of value to the Federal Council. Therefore, it gives me pleasure to give you the resolutions to show you are not too much bound by machinery. We do not propose to dictate to the State Federations but to co-operate with them. It gives me pleasure, therefore, to present these recommendations on behalf of the Committee.

THE CHAIRMAN: A motion has been made and seconded, that these resolutions be adopted. We have now a few moments for discussion.

PROF. ALFRED WILLIAMS ANTHONY: I raise a query—I have had the experience as a representative of other people in a federative movement of going too fast and finding myself without a following. It is a most unfortunate position for any man or group of men. I am wondering now, with the prospect of an increased body, whether we

are not in danger of going faster than the people behind us will stand, and be in danger also of putting somewhere into the field competing agencies undertaking to raise for our treasury here, funds that might find their way into the churches at home and abroad.

If we were to duplicate agencies already in existence or increase agencies which are not absolutely necessary for the work of the churches which we represent, we would be doing a most unfortunate thing. I have no resolution to make but I could not be justified in keeping my seat without raising this word of caution. It seems to me that the resolution calling for the formation of four centres of our Council, while as yet we have not one fully established or conscious of its exact functions, I fear we would be moving so rapidly as to subject us all, when returning to our constituencies, to an adverse criticism. I want these things done which will not need to be undone, but be thoroughly promotive of the work now in the hands of the Committee.

E. B. SANFORD, D.D., Corresponding Secretary: If Dr. Anthony could have been in the office of the Executive Committee of the Federation for the last three years, or for the last six years, if he could have taken part in the counsels of the splendid men of this organization, I am sure that he would not have made his suggestions.

Brethren, I cannot stop to tell you; I do not think it is necessary, that the country is waiting for the action which we are about to take. I hold in my hand, for instance, the constitution which has been adopted by the fellowship of the churches in Nebraska. They are saying: "Come over and help us." There have been a half-dozen calls in the last few weeks. I believe that the Lord has been raising up men whose names can be presented to our Executive Committee, who will worthily represent all of the churches here,—men who have been providentially raised up. Voluntary service has been given in large measure, but it does not supply the demand of the hour, with its educational and inspirational need.

I confess that while I have a heart full of joy to-day, I should go home much depressed if I did not feel that in this Council there was an assurance of help which will come from you and which you will place into the hands of the men who have charge of looking after the details of the work being developed. I am sure that every one in this house would agree with me if I had the opportunity of laying before you the information which has been put into the hands of the Committee on Organization and Development, which led them to bring in this report.

BISHOP HENDRIX: This plan is not for immediate execution, it is as the funds are made available. You will have a wise Committee, one or more members from every one of the constituent bodies will compose your Executive Committee and they will know when the funds are available and when it is wise to elect another secretary. We will start these centres only as the demand requires. This matter seemed at first to be on a scale too large, therefore, our treasurer was authorized

to communicate with all the cities of this country having a population of ten thousand and over, and he has secured from representative ministers and laymen thereof names of men who could be approached on the subject of personal gifts. The result has been so favorable that when it was placed before the Committee they had no hesitancy in taking the action we recommend, and with the precaution recommended in our resolution. Therefore, I think we are perfectly safe with this condition held constantly in mind.

THE REV. R. H. POTTER, D.D., of Hartford: I should like to ask the Chairman, who presented the resolutions, as to what work is to be done in the centres. We have their geographical suggestions, but I am not quite clear what their service would be. Will they be for advice of the state or propaganda?

BISHOP HENDRIX: It looks to the development of state organizations and working through local organizations. Part of the duty of this great office located in Chicago is to work with the six or eight or ten States in that neighborhood. The secretary there does what it is impossible for the secretary in New York to do, for he, too, has a group of States. Let him develop this federative work among the States, and his services will be in demand by the State and Local Federations so his time will be occupied in developing this noble work everywhere. We do not want to make it like a fragrance that disappears in the air. We want to make it vital, effective, growing all over the Nation, so in order to do this work more effectively it is contemplated ultimately, not immediately, perhaps, to establish not less than four centres from which to work out and operate aright the whole plan.

BISHOP ETHELBERT TALBOT, South Bethlehem, Pa.: That this rather large scheme, which recommends itself to my mind as wise, should divert from the denominations and churches, does not appeal to me. I cannot imagine any better use, any more missionary use, than in carrying out just the plan which the Committee has proposed. It seems to me a most phenomenal achievement that has enabled us to get together in such large numbers and it is most important that what we are doing should be made effective. I do not see how we are to be effective in this large republic unless we establish some central power with which to make our work effective.

MR. ALFRED R. KIMBALL, Treasurer of the Council: I have drawn up for my own report some extracts of the various committees. The questions which have been asked make it wise that I should present it right here:

ORGANIZATION AND DEVELOPMENT.

"1. That the Federal Council approve the formation and development of plans that will secure effective office and field services in advancing work, the object of which is stated in the Constitution of the Council.

"2. That in addition to the equipment of the central office in the city of New York, the Executive Committee be authorized as rapidly as funds will permit, to provide for a district superintendence that will establish at least four offices in strategic centers of population representing different sections of the country."

THE CHURCH AND THE IMMIGRANT.

"The first duty in attempting a federated effort is to get at the facts concerning the races to be dealt with, the peculiar points of contact for evangelical truth in each case, and the best methods by which work may be begun.

"The second step is to study the economy of this service, to see which churches by virtue of their equipment and location can begin independent work, and what union missionary movements should be entered into by the federated churches of the city.

"The federated churches can map out the work, see to it that there is neither oversight nor waste, and aid each church to undertake such work as it can under its own roof and by its own agencies. It would be possible under federation to have a new impression of the unity and strength of evangelical churches concretely presented, while individual initiative and denominational efficiency would still be preserved.

"Your committee therefore heartily urges the possibility, necessity and untility of federated service on the part of the churches, within the limits prescribed above, to the immigrants."

INTERDENOMINATIONAL ORGANIZATIONS.

"That it is our conviction that the plan of work which this Council will take up will be so comprehensive as to make unnecessary the further increase in the number of undenominational or interdenominational organizations for special work, and will thus protect the churches from many appeals for aid which tend to dissipate the energy of the churches and to divert the stream of their benevolence from the regular and recognized channels."

STATE FEDERATION.

The usefulness of the field secretary in reflecting back to the churches, in sermons and addresses, the impressions made upon one given the unique opportunity of studying the religious needs of the commonwealth from the standpoint of all the churches combined, should also be noted. In all these ways, the State Federation may, and already does, make the practical unity of the Churches of Christ in its Commonwealth a tangible reality.

LOCAL ORGANIZATION.

This Federal Council, in order to secure the end for which it is pledged in its Constitution, should give not only encouragement in voicing the need of united effort, but plan for the support of work that

will give aid in stimulating and helping the development and organization of local federation in every part of our country."

HOME MISSIONS

"Here are imperative reasons that come easily to mind why immediate and earned co-operation in Home Mission work is necessary:

"Present methods are inadequate to cope with the situation and avoid waste through the duplication of equipment.

"Undue denominational zeal in efforts to secure results without regard to general conditions and need, causes irritation, suspicion and estrangement between followers of the same Master.

"Divisions and unholy rivalries give unbelieving multitudes occasions to scoff at Christianity as thus misrepresented.

"The growing spirit of comity in the ranks of the laity demands that ecclesiastical strife shall cease, and co-operative evangelism be pushed. The laymen have observed that when our combined forces get into action, the saloon begins to move, the cause of Foreign Missions assumes new importance and even the politicians take notice."

We have before us the resolutions on the report of the Committee on Organization and Development. Here is something of the Church and the Immigrant. The first duty in attempting to get at the facts concerning the races to be dealt with and the best methods by which work may be begun. I wish to say the vital point of this scheme is that the central office shall be financed and when financed the district secretary shall be entirely free to work on the inspirational and practical work.

BISHOP EARL CRANSTON, of the Methodist Episcopal Church: The thought has occurred to me that it might be wise to suggest the incorporation of the Federal Council and would ask the chairman to tell us why that recommendation should not be made now at when these resolutions are adopted?

BISHOP HENDRIX: I would ask that able legal counsel be consulted in different States in order to know under what State laws and constitutions this incorporation had best take place. The question came to my mind until I learned from one of the able lawyers in your body that there would be no difficulty about incorporating the Council in New York City. I think that that resolution had better come in as a separate resolution, which can be done, instructing the Committee to take steps for incorporation. I do not want any conflict for lack of information. One of the delightful memories of the meeting in New York is that our platform was adopted with only one dissenting vote. I am sure that this will be adopted with equal unanimity. There will come in another report on by-laws and another report on rules of order, but this is the one under consideration now, and perhaps that will be sufficient for our present purpose.

DR. A. B. LEONARD: I believe that nothing more important will come before this body. We are a great army. If we are to move we

must have some sort of leadership and the provision for the secretaries, men doubtless of large ability and outlook, will be selected for the places, will contribute very largely to consolidation of our forces, and the leading forward of our movement. Our President said we are planning for the future. We have been singing over and over again, "Like a Mighty Army Moves the Church of God." If we are to move as an army against the evils of our land, and the heathenism of others, we must not only sing and mark time but march, and we must have leaders, and these men will serve as leaders, and it seems to me their places will be indispensable.

THE CHAIRMAN: The time has come for the adoption of the resolution.

The resolutions were carried unanimously. (See page 213.)

MAINTENANCE OF THE COUNCIL

The report of the Committee on Maintenance was presented by its Chairman, Mr. Alfred R. Kimball, of New York. (See page 214.)

Mr. Kimball, in presenting the resolutions, said:

The resolutions offered by the Committee on Maintenance are exceedingly simple, the amplification of them and how you receive them are the most important things. The work of State and Local Federations has been presented clearly. The first resolution is:

"That the Council take action to apportion among the constituent bodies and undertake to raise, their proportions to the amount of $30,000."

The important part of this work is the question of denominational support of all who are interested in the subject. We feel that we want first to know what the denominations are willing to do in the support of this work, and for this reason, we have in the last resolution in these words:

"To appeal to individuals in the denominations which are stronger financially, to increase their proportion, to assist those who may find it difficult to meet their apportionment. In that connection we propose the following resolution:

"That the apportionment be made on the basis of the number of delegates allowed to each denomination, at the rate of, say, $50 per delegate."

The first thing for us to know is to what extent denominations will back up their delegates. If they give us in writing just what they can do it will be the most important stimulus to our work. We feel that is the preliminary in any movement for practical maintenance in this work. We have 450 delegates and on that basis, at the rate of, say, $50 apiece, we should have $22,500. At the afternoon session I shall offer some

resolutions in regard to the business of the conference that should establish our fiscal year and arrange for taking over the accounts of the National Federation of Churches, of which we are the successors, but we should decide this morning the proper apportionment and get from each delegate what each can do. We know some are willing and want to give their proportion and more. We want to get it down in black and white so that we can know where we stand.

BISHOP WILSON: I wish to know if the amount is the basis of calculation for each year?

MR. KIMBALL: Yes; $30,000 a year.

THE CHAIRMAN: A motion has been made and seconded that the resolution be adopted. We now have a few moments for discussion. The Committee agrees to the insertion of the word "annual" to follow $30,000. Are you ready to vote?

After a brief discusssion the resolutions appended were unanimously adopted. (See page 215.)

The following resolution was also adopted:

Resolved, That the question of denominational subscription to the expenses of the Executive Committee be referred to the separate delegates of each constituent body with the request that they report in writing by Monday morning, to Rev. O. F. Gardner, Assistant Secretary, Room 420.

On motion the question of the incorporation of the Council was referred to the Business Committee.

General Louis Wagner, the Treasurer of the Philadelphia Committee of Arrangements, was introduced by Dr. W. H. Roberts and made the following remarks:

Mr. Chairman and brethren:

Had I known that this visit of mine to the meeting this morning would have resulted in this way, I would have stayed away. I feel proud of my connection with the Grand Army of the Republic. One of the proudest recollections of my life is that I belong to it. I am not here to ask you for any money. I am here because I am a member of the Presbyterian Church, and I feel proud of that also. If I were not a member of the Presbyterian Church, I should have, undoubtedly, been a member of some other church represented here this morning.

There is nothing like co-operation and organization. Co-operation first and organization afterwards. You know, in connection with the various organizations outside of the Church that have become successful, that they work harmoniously and intelligently for the accomplishment of the same purpose. They press forward the same principles. The principles of our calling in Christ Jesus are worthy, and as a result, the inevitable result of this Federal Council in Philadelphia, there will be greater harmony and more effective work for the cause of

Christ and salvation than there would have been without it. I thank you for your attention.

AMENDING THE PLAN OF FEDERATION

Bishop Hendrix of the Committee on Organization and Development, presented the following amendment to section IX of the Plan of Federation:

(a) The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

(b) The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

(c) The Executive Committee shall consist of one representative, minister or layman, from each of the constituent bodies, and one additional representative for every 500,000 of its communicants or major fraction thereof, together with the President, all Ex-Presidents, the Corresponding Secretary, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies. It shall meet for organization immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

(d) All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

(e) The President, the Corresponding Secretary, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

(f) The Vice-Presidents and the members of the Executive Committee shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

After a full discussion the amendment was adopted, first, by vote of the Council, and then by vote of the constituent bodies.

After the vote was announced Bishop Hendrix said:

I venture to make mention of request for a verse of thanksgiving to God. In the adoption of the Plan of Federation in the amendment of the Plan, and in the adoption of the Plan of Organization, which is so vital to the whole movement, there has been absolute unanimity. I move, therefore, that we unite in the Doxology in recognition of the marvelous unity.

The Council then rose and sang—

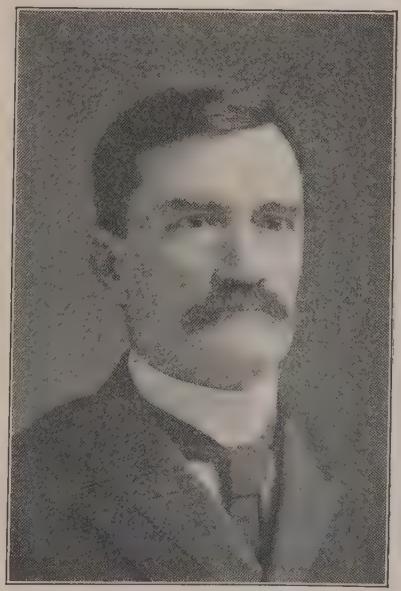
"Praise God from Whom All Blessings Flow."

and was led in prayer by Bishop Hendrix.

REV. BAXTER P. FULLERTON, D.D.

REV. J. H. HOWERTON, D.D.

REV. CHARLES A. DICKEY, D.D.



REV. JAMES D. MOFFAT, D.D.

Friday Afternoon.

The Rt. Rev. Ethelbert Talbot, D.D., LL.D., South Bethlehem, Pa., Bishop of the Protestant Episcopal Church, Diocese of Central Pennsylvania, presided, and prayer was offered by the Rev. George Elliott, D.D., of Chicago.

The report of the Committee on Co-operation in Home Missions was presented by the Rev. Edgar P. Hill, D.D., Professor of Homiletics and Applied Christianity, of the McCormick Theological Seminary, Chairman, Chicago, Ill. (See page 216.)

In presenting the resolutions, Dr. Hill said:

In this matter of co-operative action between the bodies we represent there is no point at which our tact and resourcefulness and Christian graces will be so severely tested as on the Home Mission field. It is there we contest for new territory; it is there that the belligerent spirit often asserts itself most powerfully; it is there that we often imagine we are winning victories for the Kingdom when in fact we are simply making it uncomfortable for some other regiment of our own army. It is at that point, the Home Mission field, that our work is to be severely tested. It is one thing for merchants to gather at a banquet and to express their kindly feelings in after-dinner speeches, but the situation is changed when those merchants find themselves in the same territory hustling for new business. It is one thing for representatives of different governments to pledge their loyalty over their wine glasses, but it was something different when the soldiers of the different nations yonder in Peking wheeled into line against the common danger. That was different. That was business. That proved the genuineness of their professions. That was an object lesson to the Christian forces of America. Lines of distinction were not eliminated, but the possibility and the power of co-operative action were illustrated and were emphasized.

Now as we have investigated this matter of co-operative action on the Home Mission fields, we have become profoundly impressed with the importance of some action. Those who are nearest the problem realize most keenly the importance of some action being taken. When each of us insists on assuming that a district is not being evangelized unless his denomination is doing the work, we are seriously duplicating our agencies, we are wasting our money, we are sacrificing men. Men are retained on small fields, whereas they might be relieved to go to fields of greater need.

Now, brethren, of course I realize that I skate on thin ice just here, because so long as there are many denominations it is necessary to duplicate agencies; it is necessary to use more money; to use more men. But here is a town of a thousand people, and in that town are eight or ten churches, several of them very much alike. All of the churches

are struggling. The pastors are discouraged. Money is being received from Home Mission funds for all of them. So far as the community is concerned the net result is the creation of irritations and jealousies rather than the uplift of the community towards God. Now all of us who have been interested at all in Home Mission work know that this is the situation in many districts in the West. Therefore we have prepared this resolution:

"In view of the perils that confront our common cause, of the necessity of co-operative action in extending the Lord's kingdom and of our desire to cultivate that unity of the spirit for which our Master prayed, be it,

"Resolved, That this Federal Council expresses its profound conviction that the time has come for the various denominations here represented to come together in frank, fraternal conference to consider their common interests in the extension of the Lord's Kingdom, especially as they pertain to the cause of Home Missions in urban and rural districts, in order that financial wastefulness may be stopped, unseemly rivalry eliminated and earnest co-operation secured in carrying on the work of evangelization."

Now if there is not financial wastefulness in certain quarters, this does not apply. If there is not unseemly rivalry in certain places with which you are familiar, this does not apply. This applies to places where there is financial wastefulness and where there is unseemly rivalry.

Some good work has been done. Commissions have been formed. There has been federative action in many localities, and for the most part the reports that come are very enthusiastic. In most cases it has been observed that all that was necessary was an investigation of the situation, and when the men most interested were made aware of the real situation relief was presented almost immediately. Now in the body of our report we mention some of these commissions and their plans. These are mentioned simply in the way of suggestion, that is all. The action that was taken this morning concerning State Federations, applies, perhaps, in a measure. But some of our federations have been federations of Jews and Roman Catholics and evangelical bodies for the purpose of entering into arrangements for reform movements and philanthropic movements. This has something else in mind. This has in mind the matter of Home Missions; and if a State federated body is able to take this matter into consideration, that would be sufficient; but in those federated bodies where the constituency is so different from ours, perhaps it would be difficult to arrange through such an organization. But that of course is left to the special needs of the special community. Therefore, in view of this, we suggest this action, which is numbered five:

"That in general Home Mission work throughout the land, commissions be formed representing the various denominations interested, for the purpose of investigations, advice and the formulation of plans for

co-operating in the extension of God's Kingdom, in order that overchurched communities may be relieved, unchurched communities, and the cause of Christ find a new place of honor in the hearts of men."

Less, I think, than a year ago, a very significant movement was started in New York City. The representatives of various national Home Missionary societies came together to consider this matter of co-operation. It was a very important gathering. Those men understand the situation. They realize keenly the need of action. They should have our co-operation, our encouragement, our approval. Therefore, in view of that action taken in New York, we suggest resolution No. 2:

"That we hail with gratitude the organization of a Home Missions Council, representing the principal Home Mission organizations of the United States, for the purpose of more effective service."

Another movement has been started in some of our cities. Some months ago, in the city of Chicago, official representatives of a number of the strong home missionary societies came together and formed a council for the purpose of co-operative action in connection with three lines of work: rescue work in congested districts, work among foreign missionaries, and the organization of new churches in growing suburbs, and in portions of the city where new organizations might be needed. We who are engaged in Home Mission work and in City Mission work realize immediately the absolute necessity of some sort of co-operative work. Do you recognize how the work is being carried on among the foreigners? As you are well aware, the foreigners have been sweeping in in a flood, at the rate of a million a year until this last year. In six years enough have come to repopulate the State of Delaware twenty-five times over, and they have been losing themselves in our cities, and we have been trying to reach them, but our forces are hopelessly insufficient. How do we go about it?

One denomination determines that it will do some work among the Italians, for example. So a vacant store is rented, and a theological seminary student, perhaps, is sent into the neighborhood, to begin by means of oranges or picnic tickets, or Christmas tickets—and I am not drawing on my imagination either. The children are persuaded to come into the storeroom, and a Sunday-school is started. In the course of four or five or six years twenty or thirty converts are made. Then another denomination decides to go in, and another storeroom is rented, and some of the converts that have been received into the first organization are coaxed away to start with, and they open for business. And then the next year another denomination goes in, and in the course of a few years there are four or five different denominations in little storerooms in the same neighborhood, trying to do work among the Italians, and right in the midst of them rises a great cathedral, thronged with people, and the spires of the great cathedral sometimes seem almost to be looking down in amusement on the comedy; and it would be amusing if it were not so tragical.

In Chicago we came to the conclusion that if we kept on as we were going, we could not expect to make much of an impression on the foreigners of Chicago, in less than, well, five or six hundred years. So a council was formed to take up the matter of work among foreigners, work in congested districts, that is, rescue missions, and work in those portions of the city where new organizations might be needed. We held our first business meeting about three weeks ago. One of the denominations expressed a desire to start a church in a growing suburb where thirty or forty people had asked for such an organization. The council considered the matter carefully, gave its hearty approval and passed a resolution of thanks to the denomination for its courtesy in presenting the matter for its consideration. At that same meeting it was discovered that no work was being done among the Finns. Therefore, one of the other denominations was asked to begin work among the Finns, the rest agreeing not only to keep hands off but to co-operate in every possible way. So we feel we have made a start in Chicago. In view of that start, and in view of the fact that in all of our large cities the same conditions prevail, we suggest that the following action be taken:

"4. That in the various cities where mission work is being carried on, conferences between the different evangelizing agencies be called, such as that held in Chicago during the past year, and that special consideration be given to the matter of federative action as to work in congested districts, among foreigners, and in sections where new church organizations may be contemplated."

Now, my brothers, the longer we have investigated this matter, the more deeply we have become impressed with the fact that the essential thing in this whole question is not a method, not a plan, but a spirit. A plan is only a machine. The best machine that ever was invented without a man to run it is useless. The best machine that ever was invented in the hands of a bad man may be even a dangerous thing. The essential thing is not a plan; it is a spirit. For three years we have been trying to get together in Chicago two warring Presbyterian churches. Every time we suggested plans it was the signal for the renewal of hostilities. Neither party wanted to give up the name of its church. Neither party wanted to give up its officers; neither party wanted to give up its building; and we have been at that for three years. About three months ago, the spirit of the Lord got into the hearts of the people of both those churches. I suppose it is hardly Presbyterian to say so, and yet the facts are they were all reconverted. Now what is the result? Why, the result is that any sort of a plan will work. They are bound to get together, plan or no plan. This incident I relate simply to emphasize the point that the essential thing is the cultivation of a spirit. It is necessary that this whole matter be agitated. Our people need to be informed; they need to have impressed upon them the fact that it is absolutely essential that there be some sort of co-operation if ever we are to win this nation of ours to Christ. They need to

come together in order to know one another and love one another, as we gathered here in this Council are beginning to know and to love one another. They need to have a new vision of the needs of men everywhere, and to have a new vision of our blessed Master whom we all love and trust and desire to obey. Therefore we suggest resolution No. 3:

"That a committee consisting of representatives of the Home Mission Council be requested to join the Executive Committee of this Federal Council in issuing an appeal to the seventeen million constituents in the fellowship of the two councils, setting forth in succinct form the reasons for co-operation in Home Mission work. That this joint committee be requested to aid in arrangements for the holding of mass meetings in the strategic centers and to take such other action as they may deem expedient in the interests of Federated Home Mission Work."

It was not known, when this resolution was drafted, that arrangements had been made already for doing that very thing, but it is here just as it was written.

We desire in case these resolutions are adopted that the order in permanent form be as indicated. I will say that this report was sent to all the members of the committee whose names were handed in, and that every man gave his approval to the report. It was also sent to New York City, and the secretaries of a number of the home missionary societies examined it carefully, made certain suggestions, which have been placed in the report, and now it is offered to you for action.

After a full and friendly discussion by the Rev. E. Trumbull Lee, D.D., Bishop Earl Cranston, D.D., Bishop E. E. Hoss, D.D., Bishop George W. Clinton, D.D., Bishop Rudolph Dubs, D.D., the Rev. Charles L. Thompson, D.D., the Rev. Alfred Williams Anthony, D.D., and the chairman, the resolutions appended were adopted. (See page 224.)

The following is the discussion in full:

REV. E. TRUMBULL LEE, D. D.: Mr. Moderator, I move the adoption of these resolutions.

THE CHAIRMAN: Of the resolutions as a whole? All the resolutions?

DR. LEE: Yes, sir; and may I speak?

THE CHAIRMAN: By all means. Will you kindly come to the platform, Doctor? Your name, please?

DR. LEE: Bishop Lee of the Presbyterian Church. I was a Congregationalist by birth, and I was born again in the Congregational Church, and am a Presbyterian by conviction. I am deeply interested in this subject. The first thirteen years of my ministry were spent west of the Missouri River, in the States of Oregon, California, and Colorado. For nine of those years I was chairman of the Home Missionary committee of one of the presbyteries, a committee that on the frontier acts

for the presbytery between the meetings that usually happen only once a year. I believe that there are altogether too many churches, at least in the territory to which I refer. I know a town of three thousand people with fourteen churches. There were at that time, until the union of the Cumberland with the Presbyterian Church, three Presbyterian churches in the number. There were two Methodist churches in the number, North and South,—an inexplicable and causeless multiplication of churches. I know another town of fifteen hundred people with six churches; and so the instances might be cited one after another. There is, therefore, a basis of support for scores and scores of our ministers that is below the demands even of self-respect. It should be apparent to us all that there is also a wastefulness of home missionary money both in the carrying on and the maintenance of the work and in the completing of edifices, and I have a distinct impression with reference to the often-alleged reduction in the number of candidates for the ministry that it is an index that the Lord is striving with His Church.

I am not troubled by the decrease in the candidates for the ministry so long as fourteen churches are carrying on work in a town of three thousand people that might easily be reduced by three, and might really be advancing the cause and kingdom of our Lord and Saviour Jesus Christ. Why in a town of three thousand people should three Presbyterian churches be working, of different Presbyterian denominations? Why in a town of three thousand should two Methodist churches be working, Methodist Church North and Methodist Church South? I tell you, brethren, that in this decrease of candidates for the ministry I am questioning the reasons that are usually advanced. I believe that the fundamental reason is that Jehovah has a controversy with His Church. We ought to bear in mind that this country in order to be evangelized for Jesus Christ ought to be evangelized by the best possible methods. I hail, therefore, the coming together of a body like this, that we may see eye to eye, that we may develop, not now, perhaps, but in the future more or less immediate, some definite plan which we may work for the purpose of decreasing the number of churches in countless scores of towns, and releasing for a wider and a grander work the ministers that we already have, many of them working on starvation salaries, who could be better supported and can be better encouraged, and can do stronger work with a larger vision and with a wider horizon.

BISHOP EARL CRANSTON: Brethren, I do not want any Presbyterian-Congregationalist to repeat the story that I am going to tell you. I will tell you something more strange than that,—a town of less than a thousand people with thirteen church organizations and a ready demand for another. The story was like this. I said to the old farmer who was my host in the little village in the State of Washington:

"How many church organizations have you here?" He said:

"Sir, we have thirteen."

"How many pastors are you seeking to support?"

"We are really supporting six."

A little later that got into one of our church papers, was copied into "The Congregationalist" reached a benevolent Home Mission giver in the State of Connecticut, and his pastor wrote me to know the name of that place, and the names of the denominations. I immediately communicated with my old friend and had his reply, and he actually gave me the names of the thirteen denominations and the names of the churches that were then supporting pastors, and then he added this. He said:

"On last Sunday night we had a very bright conversion at our church, and our pastor said to the young woman, 'Now, if you would like to unite with this church, I should be glad to receive you; but if you prefer some other denomination, I shall be very happy to give your name to the pastor of that church;' and she looked up through her tears of joy and said, 'The church of my choice is not represented in this place.'"

Now, brethren, let it be understood that the great denominations represented are not always responsible for the multiplication of churches in these villages. I could take you at that date, the date to which I refer, a few years ago only, to a town in another state, the State of Oregon, where there were no less than forty, as I was told reliably, different organizations collecting dues from the people outside the Christian churches, and outside the fraternities, the Masonic and other orders; and these churches that were there—not numerically disproportionate as to population—were compelled to make headway and, of course, only succeeded in half doing it and supporting their pastors in competition with all these fraternal and social organizations that were taking money away from the people. I cannot quite agree that there are too many churches in Colorado and Oregon and Washington. I do agree that they are not happily distributed, and under the system of denominational rivalry they cannot be happily distributed, and therefore I am in hearty accord with the propositions contained in these resolutions. It seems to me they ought to command the support of every lover of the Kingdom of God and every man who believes in the wise administration of mission funds.

BISHOP HOSS: I have, Mr. President, long been of the opinion that there are too many Methodist churches in the United States. It has seemed entirely clear to me that several of them ought to disorganize and come to my church, but I haven't power to compel them to do so. While I stand with open arms and am ready to receive them—my friend Bishop Cranston, for example, and some of the rest—I have no disposition to use force or to put any undue constraint upon their will. I have seen the evil conditions to which reference has been made here. I am aware of the fact that where there are two little Methodist churches on opposite corners of the same street in a village of a thousand people, agreeing in nothing excepting in hating one another and starving both their pastors, that the devil has come indeed to be personally present. I am cordially in sympathy with any movement that looks

to the propagation of wiser views in regard to these matters. The time must surely come, and come speedily, when we shall trust one another more thoroughly as Christian men and shall put far away from us the notion that unless the particular organization to which we belong is represented in a given community everything is going wrong and the Kingdom of God is not flourishing. But this will have to be a matter of give and take. It does not mean that the other man must always surrender and you must always have your own way. It means, are you willing to surrender in some cases?

Then there is another difficulty. In these United States people are not sheep. You cannot turn them over from one church to another against their own will. If twenty-five of them choose to maintain a church in a given community and to support their pastor as well as they can, you cannot prohibit them from doing it; but there is one thing you can do, and that is you can quit spending them missionary money with which to carry on the fight.

Now I know sixteen places in the State of Tennessee—and I may be pardoned for saying that I have been a Tennessean one hundred and fifty years; prior to that time I was a Pennsylvania Dutchman—I know sixteen places in the State of Tennessee where there are two Methodist churches, neither one of which has as many as a hundred members in it, and they are getting along reasonably well with one another, as well as could be expected under the circumstances; but I am praying that I may have grace and that my Episcopal brethren in the Methodist Episcopal Church may have grace to look at these matters calmly and cooly and in the spirit of Christ, and say, we are willing to surrender something in order to secure a better state of affairs. I do not wish anything for my own church that I am not willing to give to any other church. Some people make a great parade of their liberality when they recognize the Christians of other churches. That is not liberality at all. Liberality consists in recognizing the churches of other Christians.

We cannot enter into any details of policy here; as a matter of course we cannot. But, Mr. President, I am a believer in the sovereignty of ideas, and when you propagate a great thought in the popular mind you may safely leave it to work itself out in its own form. If this great gathering delivers itself on the general principles involved in these issues, you will surely see in the course of time, and that too, before any very long time, an improvement in regard to these matters concerning which I have been speaking. I have lived on the Pacific Coast, Mr. President, I have lived in the mountains of North Carolina. I am a Southern white, a mountain highlander, though not a fair specimen of the class to which I have the honor to belong. I know all about these conditions. I have suffered in the flesh and I have suffered in the spirit, and, if I must tell the truth, I have suffered in my pocket-book, too, as a result of this. I am perfectly willing to come to terms with anybody that is perfectly willing to come to terms with me. I am ready to sit

BISHOP S. C. BREYFOGEL, D.D.

BISHOP CYRUS D. FOSS, D.D.

BISHOP W. S. DERRICK, D.D.

BISHOP A. W. WILSON, D.D.

down and give and take with any man that will meet me in the same spirit.

BISHOP GEORGE W. CLINTON, D.D., Charlotte, N. C. (A. M. E. Zion Church):

Mr. Chairman and Brethren: I do not wish to get your attention simply to give color, but I know no question that has come before this great Council that applies more forcibly to my people and the denomination to which I belong than this question that is now before the house. I heartily endorse what has been said by the preceding speakers as to the question of there being too many churches in numerous communities, especially in the communities where it has been my privilege to preside as a bishop and where I have labored in other capacities as a churchman. I think Bishop Hoss and other brethren who have labored in the South have not only been troubled by the extra burden that is entailed upon communities by an over-taxation of churches of their own people, but by an over-taxation of churches of my people; for I want to say to the credit of the people of the South—and I have labored there more extensively than elsewhere—that we find very substantial help among them; and if we are denied help from many other sources and upon many other matters, there is no time when we fail to find a helping hand when it comes to our church work; and yet we, too, often fail because I go to some man of charitable disposition for help, he presents me the name of a brother who has just preceded me, and thereby leaves me without. I want to say, however, that the three denominations that are federated, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church, have anticipated the action of the Council somewhat. In a meeting held in Chicago last February we agreed upon a sort of federation, and this was one of the results, that we would not only refrain from organizing in communities that were sufficiently church-burdened, but that we would encourage our brothers to join the churches already there. If I should find in my district the need of a good man, I could appeal to my brother Bishop Lane and get the loan of that man without his losing his church membership, and vice versa.

There is a possible reason for the failure of more men going into the ministry. When a man can get twice or three times as much in some other position it is reasonable to suppose he is not going to enter the ministry unless he has a mighty call laid upon him. I closed a conference last Sunday evening in order to hasten here, and I found at least a half dozen fairly good preachers, none of whose salaries reached one hundred and fifty dollars, and yet in that same community there were day laborers getting from twelve to fifteen dollars a month and their board. Now what would a man with a family look like standing up preaching to a congregation on one hundred and fifty dollars and get his own board?

REV. RUDOLPH DUBS, D.D., LL.D., Editor, "Der Evangelische Zeitschrift," Harrisburg:

I am not surprised sometimes that the brethren who represent the larger churches are for union along this line. They would like to swallow us up. You must consider the smaller churches too. As far as Dr. Hill's work is concerned, in city rescue work and for the Italians, etc., that is all right. Many of these churches that are multiplied in these towns are multiplied because of self-preservation of the organization to which they belong, and because some of them, a multitude in this country, have been started in Germany, and now gradually they are becoming English. They cannot abandon the German membership, and yet they do not want to abandon their youth, and you do not know the predicament they are in. And then, in order to keep their young people and not die out, they have got to perpetuate their organization, and sometimes for that reason they establish a church in a town where there are churches of other confessions.

I know many places—I have been out twenty-five times to the Coast and other places—where there are churches established simply for self-preservation, for the organization; and as long as you cannot get that organization to unite with another organization they will establish churches to hold on to their children and establish churches of their confession of faith. The Lutherans, that have been taught according to the confession of faith in the Reformed Church, that have studied Luther's catechism, the young people, and the Heidelberg catechism and our catechism and other catechisms, those children you cannot transfer to the Presbyterians or Methodists at once. They have convictions, and we are in a free land. It has been said there is liberty here for individual convictions.

But I will tell you what ought to be done in my estimation. A number of smaller church organizations who are almost or entirely alike in faith and church polity ought to unite into one body. I hope the day will never come that we will have a Protestant-Roman Church in America. No, sir; I do not want one church, one Protestant church in America, and you cannot maintain one. If you make it to-day on paper, before twenty-four hours you will have another Protestant organization. Do not you dream of that. But large groups, the Presbyterian group, the Methodist group, the United Brethren, and the United Evangelical, and the Evangelical Association, and the Protestant Methodist. That would make a fine group. I am ready with my hand for these. Come along brethren.

Now, if you get these smaller organizations united, then, sir, let these other large congregations be represented and such large bodies; and I tell you it is a mighty good thing sometimes to get a second church in a town, when one had the supremacy and was about asleep, and here comes a young fellow and rustles them up—they will run their work better than ever before. No, sir; I do not want one church, but I do

think the time will come—yes, Bishop Hill, I am in Philadelphia—when these smaller churches will unite. Then you will have less churches in the cities and in these towns in the West. Now how is it? The Presbyterian church has started a German work, started a German seminary in Dubuque, like the Congregational church. Dr. Hill has a work in Chicago, a German work; and you are just getting all the members from us that you can possibly get, you Presbyterian brethren.

REV. CHARLES L. THOMPSON, D.D., Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A.:

Nobody can be out of sympathy with the splendid spirit of fraternity that is manifested in this work and in the sentiment of this audience. The time has come when we must come together and hang together or hang separately. But I do want to inject a tone a little more hopeful, if I may, into this discussion. Financial waste sometimes I have seen; unseemly rivalry occasionally, I presume so; but I deny that those two facts, and exceptional ones, represent the spirit of our evangelical Christianity in this country.

Neither, sir, am I willing to admit, admirable as these resolutions are, and the report of which they form a part, and heartily as I subscribe to every sentiment expressed, I am not willing to admit that they have just been discovered by this Federal Council or by our committee. I want to call your attention to the growth of this spirit of co-operation of which these resolutions are the final and splendid expression. Twenty-five or thirty years ago, four denominations, of which yours, sir, was one, met in New York City to say, "We are entering on work in Alaska, and we are going to do it as brethren and not in rivalry." And they divided up that great territory into the four or five divisions of those denominations, and that division has been respected up to this time. There has been no collision.

Nine years ago, in the city of New York, four denominations contemplated going into work in Porto Rico. Before they began, or just as they began, they met there and said, "Let us go in there as brethren, not in rivalry but to help each other, and try as rapidly as possible to lift that island into the light of our Christian civilization;" and they divided up the territory in that island, one denomination taking the eastern end, and another the western, and two others down the center of the island; and we went down to Porto Rico and we said to the people there in a proclamation in Spanish, signed by these various denominations: "We be brethren; we are one; we represent one common Christianity, and we are here to help one another and help you," and that spirit has obtained up to the present time. There has not been one infraction of that spirit of amity and federation on the island of Porto Rico from that day to this. And they are doing the same thing, the bishop reminds me, in the Philippine Islands.

A DELEGATE: The same thing in Brazil and the Argentine.

DR. THOMPSON: Furthermore this magnificent Council is the outcome of discussions and conferences begun in New York City fifteen years ago, first in an Open Church League, and then in federations, State and National, federations by means of which, finally, as I say, has resulted in this splendid Council with its larger purpose and larger vision. And it should be borne in mind that the spirit of federation is not the flower of a sudden burst of enthusiasm, but a steady growth that represents the spiritual convictions of the Christian bodies of this country.

Let me say further, even now some of the bodies represented in this Council have a compact of federation on the field by which any question that arises that might suggest rivalry on the field is submitted first to committees on the field, and if they cannot agree, submitted to the officers of the missionary societies represented there, to the end that financial waste may be lessened, that rivalry may be eliminated, and that we may work together as one body to bring this country to Christ.

REV. ALFRED WILLIAMS ANTHONY, D.D.: I have the sanction of the chairman of the committee to make this suggested amendment in the phrasing of the resolution number five, and the purpose is to put our action this afternoon into complete harmony with the action of this morning. It is the resolution beginning with the words, "That in general Home Mission work throughout the land," and the suggested amendment is this, that the resolution read as follows:

"That in general Home Mission work throughout the land, interdenominational commissions or State federations be formed for the purpose of investigation, advice and the formulation of plans," and it goes on as printed. This will put our action this afternoon in perfect harmony with our action this morning, and is a mere verbal change which has the sanction of the chairman of the committee.

THE CHURCH AND MODERN INDUSTRY

The report of the Committee on the Church and Modern Industry was presented by the Chairman, the Rev. Frank Mason North, D.D., of New York, Secretary of the National City Evangelization Union of the Methodist Episcopal Church. (See page 226.)

In presenting the resolutions which were in the form of a statement and recommendations, Dr. North said:

Mr. President, in behalf of the committee, I wish to say one word, as Bishop McCabe used to say, before I begin. The report which you have in the pamphlet did not have the advantage of final correction of proof. Therefore there are one or two matters in which it does not represent the action of the committee, but there is nothing essentially wrong. Let me say that it was the opinion of the committee that on

questions so numerous and so delicate as those referred to it, it would be better not to present brief resolutions for action, but to present a statement and recommendations, that the Council might take action upon a body of statement and not upon individual resolutions alone. Therefore I beg your indulgence while I present to you the written report of the committee, and I beg to say that I will have no explanation or remarks of my own to make in addition to the report, unless at the end I may have perhaps the necessity of saying a word in carrying the report to your affirmative judgment.

The Rev. Charles Stelzle, the Rev. A. J. McKelway, the Rev. R. G. Boville, the Rev. George Colby Chase, the Rev. J. L. Weaver, the Rev. Hervey Wood, and the chairman, took part in the discussion preceding the adoption of the resolutions. Mr. Stelzle, the superintendent of the Department of Church and Labor of the Board of Home Missions of the Presbyterian Church, who had been invited to address the Council because of his wide experience in social service among laboring men spoke as follows:

Mr. Chairman: Let me say first of all, that the statement presented by Dr. North is the greatest paper on this subject that I have ever heard or read, and if I can say to the workmen of America that the Federal Council really means it it will be the biggest thing that I can say or that I have ever yet said. There are thousands of men who are being deluded by the vain hope that if they can abolish the Labor Union, they will have solved the labor question. These men forget that the labor union is not the labor question.

If every labor union in existence were to be wiped out to-day, the labor question would still be present, and I sometimes think in a more aggravated form than we have it to-day. There are forces, organized and unorganized, which are comprised in this term. It includes the twenty-five million socialists of the world, eight million of whom have cast their ballots for socialist candidates. It embraces the eight million trades unionists from every land. It includes that movement among the Russian peasantry, twenty thousand of whom in a recent year suffered martyrs' deaths because of their belief in the ideal which somebody has given them. It includes the movement among the common people of Germany, forty per cent. of whose entire population are working and voting for the success of the social democracy in that country. It includes the movement among the common people in France, in Italy, in Austria, and in Australia, to say nothing about the social unrest that exists in our own country.

And in view of all this it does not require a very wise man to say that this is the era of the common man. Slowly but surely the masses of the people are coming to their own, and no human power can stop

the onward march of the working people of the world. When the hour strikes that shall proclaim their victory, this is the question that will confront us as a church and as a nation: will they be inspired by a high religious ideal given them by the Church of Jesus Christ, or will they go on to better and nobler things, indifferent to the Church, because of the consciousness that they have won all in spite of the Church? This is the question that confronts the churches of our country, and we dare not be side-tracked in our discussion of it by a specious argument against the labor union.

There is so much religion in this movement and so much social spirit in the Church, that some day it will become a question as to whether the Church will capture the labor movement or whether the labor movement will capture the Church. I am not a socialist. Socialism does not appeal to me economically or morally, but, brethren, do you know that the men and the organizations that are saying the strongest things to-day concerning the wickedness of child labor are these very socialists. Who has not been thrilled by John Spargo's book, "The Bitter Cry of the Children?" John Spargo is a socialist, formerly a Methodist preacher who got out of the Church because he felt that he found no sympathy there. "Poverty," telling of the sufferings of the poor, was written by Robert Hunter, another socialist. The story of "The Jungle," exaggerated, true enough, but enough truth in it to make every Christian heart awaken to the awful conditions of the working people in Chicago, was written by Upton Sinclair, another socialist. We believe in the abolition of child labor. We believe in the securing of better sanitary conditions in the sweat shop and in the tenement. We believe in an absolutely square deal to women. But, brethren, why can't we say so, and say it so emphatically that the socialists and the trades unionists, or nobody else, cannot declare that they are doing more than the Church of Jesus Christ is doing to-day, in this respect. But we must say it not merely in the passing of resolutions but in appearing before our legislators, in appearing before the employers who are violating the law, and insisting that the lives of little children must be spared.

A little while ago I addressed a meeting in one of our western cities, and the minister prayed something like this. He said: "O Lord, I pray Thee spare the little children in the mills and factories in this town. Protect their young lives from injury as they toil among the machinery." And when it came my chance to speak I could not help but say, Yes, God pity these little children who are compelled to work in the mills and factories, because I know something about it; but, men, do not let us put the whole thing up to the Lord. Let us put it where it belongs.

There is one part of these resolutions in which I heartily believe. If we could get our preachers, especially our students in the theological seminaries, to study these problems and catch something of the vision

of the needs of the people, it would be a great thing. Now when our young men go to the theological seminary to study for the ministry, they study about the social life of the Israelites and the Jebusites and the Hittites and the Hivites and the suburbanites, and a long list of other ites—most interesting people, who are supposed to have lived three or four thousand years ago, and I suppose most of them did; and when they become our ministers and preach about these people we listen to them with very great interest,—that is, sometimes some of us do—but when a man studies into the social life of the Chicagoites or the Buffaloites or the Pittsburgites and preaches about it in precisely the same way that he would talk about the social life of the Amalekites, for instance, some good brother will calmly remind him that he might better preach the simple Gospel, whatever that may mean; I really have never found out.

To me the Gospel of Jesus Christ is as broad as humanity and as deep as human experience, and any gospel that falls short of that is an insult to Him who gave it to us and a slander upon our Christianity. Really, it is very much easier to get the facts concerning the Pittsburgites, for example, than it is to get them concerning the Amalekites. You will be very much surer of your statements. And, furthermore, the Pittsburgites need it a whole lot more, because the Amalekites have been a long time dead. I believe in the resolutions with my whole heart, and I hope you will pass them unanimously.

Rev. A. J. McKelway, D.D., of Atlanta, Ga., Secretary for the Southern States of the National Child Labor Committee, presented a few facts concerning child labor, saying in part:

I am persuaded from my experience with well-informed men everywhere, some of whom are before me now, that there is a vast amount of ignorance concerning the dreadful nature of this problem over our country. I believe it to be the greatest shame of the American Republic to-day that there are about one million children under sixteen years of age employed in occupations other than agricultural; that they range from six years up to sixteen; that some of them work by law twelve hours a day or twelve hours a night; and that this nation as a whole is not yet aroused to its full obligation and duty in this particular.

The committee which I have the honor to represent in the Southern States has done a vast work in the last four years. It has changed for the better the laws of thirty-six states in this Union. There are now only two States in the Union, Oklahoma and Nevada, without a child labor law, and yet there is a vast deal of work to be done yet in the enforcement of the law and in raising the standard of legislation.

There has been a great deal said about the evil conditions of child labor throughout the Southern States. I have no word of charity for them, but it happens that according to the census of 1900 there were more children employed under sixteen years of age in this State of

Pennsylvania than there were in all the Southern States put together. The percentage of the children employed as compared with the whole number of workers is larger in the Southern States, but the actual number of children employed was larger in this one State, this great manufacturing and mining State, than in all our Southern States put together. And I could tell you a story, because I am in intimate relation with the Pennsylvania Child Labor Committee, stories of how when officials are elected or appointed for the express duty of enforcing the law, it turns out that they were perhaps lobbyists against our cause before they were appointed, and under the employment of the very agencies which we are fighting after they were appointed, so that the law breaks down and the child is oppressed.

There is just one other word that I want to say in connection with the topic that follows, the protection of women in industries. I hope that you will have some great national committee organized, for the work which we have is too great for us to do now, for the protection of women in industry. I want to call your attention to one fact, that the Supreme Court of the United States, in a court decision written by Justice Brewer, only within the last year, has decided that a State has the right to protect its women from too long hours or from anything that increases the burdens of toil for her. The States as States have no right to protect the men. According to the Fourteenth Amendment of the Constitution of the United States, the State as such has no right to see that men shall not work for as long hours as they please; but the same court has decided that it has a right to protect the women and the children.

REV. R. G. BOVILLE, Secretary of the National Vacation Bible School Committee, New York:

Mr. Moderator and brethren of this Council: Like yourselves, most of you at least, I am profoundly and to the very bottom of my life in sympathy with the spirit that finds its expression in the document which was submitted to you this afternoon. I believe that this movement to bring about a better understanding of society is one that is vital to the ministry of the Church if the Church is going to reach the vast mass of the men of this country, who are men of the working classes, men of the mechanic classes, who are men who are for the most part well educated and self-respecting, who are thinking men and who are men worth having on the side of any movement that is bound to succeed.

I believe it is suggested in these resolutions that something must be done by the theological seminaries before the pulpit of this country will get into vital touch with the laboring man, and that it is not enough to recommend, as is done here, that young men pursue sociological studies in the seminary, because a great many people can do that and preserve a very haughty and aristocratic attitude toward the actual facts of life; but it is needed that young men in connection with our theological seminaries shall not be graduated before they have put in

REV. ALBERT G. LAWSON, D.D.

REV. SAMUEL J. NICCOLLS, D.D.

REV. WILLIAM J. HAVEN, D.D.

REV. E. S. TIPPLE, D.D.

as part of their theological course an actual term of service in contact with the real needs of life as they find them in the congested communities of our great cities. I believe practical education is what is needed, and not this dandified study of sociology by gentlemen who have never had their nostrils offended on the east side of any great city.

Now something about the working-man. The working-man in the city in his relation to the Church is brought in contact with an economic difficulty. The working-man is working on a wage that runs anywhere from ten to twelve to twenty-five dollars a week. He has his family to support, and he has very little money to give to any cause after he has paid his dues in some benevolent society; and when he comes into the church he finds he cannot maintain his self-respect in the church unless he rents a pew and puts himself on the level with a pew-holder, and he refuses to be relegated to the three pews in the back of the church for which no rental is demanded. There is an economic difficulty attached to working-men in the Church, and the Church must handle that difficulty before it will have solved the problem of the working man.

There is another difficulty with which the working-man is faced, the difficulty of the democratic temper of his age that he desires to have recognized. The working man knows perfectly well that in politics he is bossed. He knows that in politics he is simply manipulated by a number of gentlemen who make laws, and that whatever they say he has to accept. He knows, of course, he is bossed in the foundry; he knows he has to be bossed there and told by superior authority and by superior planning power what he is to do. But after he has been bossed on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, he does not care to go into a church where he knows he is going to be bossed as well, because he knows very well that there are such places on the face of the earth as churches where the average man has no more to say about the conduct of affairs than he has to say about the affairs of Great Britain and Ireland. He knows they are settled by the man that foots the bills, and he knows in many cases that the ministers and the managers have but little regard for the opinion of anybody except the man who is able to foot the bills. Now the working man knows that, and he knows that he wants to go to church, and he will come when he finds democratic conditions, and ministers that he knows will speak the voice of God whether it be in favor of labor or capital, or whatever it be in favor of. He wants to know that men say what they believe.

REV. GEORGE COLBY CHASE, D.D., LL.D., President, Bates College, Lewiston, Me.:

Mr. President, I am glad that the great predominant startling problem of practical Christianity to-day is getting its emphasis. The great, the conspicuous, the alarming, the almost paralyzing failure of the Church to carry the Gospel of love, hope and salvation to men who work with their hands, is the darkest, the most threatening, the most disastrous feature presented in what we call the Christianity of to-day. No one

will dispute the fact. Is there an estrangement between the Church and the working people? We know there is such an estrangement. When I go to church Sunday morning, do I find my neighbors, the working-men, going along with me and pressing into the house of God? No; I see them congregating in the common, upon the park, going off upon excursions upon the railroad trains or the electrics. And what of the attitude of the Church? Are our hearts thrilled? Are we aroused as if by lightning from heaven as we witness these facts, or are we indifferent? Men, brethren, we are called upon to act.

Jesus Christ, in His initial sermon—at least the first sermon that is on record—put forward as His credentials the words from the prophet: "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor." When John, in prison, and doubting, as even that great herald and prophet came to doubt, whether the Messiah had actually come, sent two of his disciples to ask, "Art thou he that should come, or look we for another?" The culmination of the answer, the climax to the eloquent period after "the deaf hear, the dumb speak, the lame walk, the dead are raised," was "and the poor have the Gospel preached to them." Brethren, what are our credentials? Are our credentials those presented by our great Master?

It is not in the province of the committee of which I am a member and for which I speak to outline all the methods by which we shall do our duty to those whom Jesus Christ did not indeed love more than he loved other men, but to whom He gave His first service. It is our duty first to awaken to the need, first to have the spirit and the purpose, and if we are really the body of Christ and possessed by His spirit, then that inventive, that fertile, that all-resourceful spirit will bring to us the means of reaching the end. It is a mistake to bring forward what the brother who last spoke brought forward, the implication or the statement that this committee has recommended that there be a commission to gather statistics. Look the report over and you will not find that. Brethren, either the Church of Christ, as we term it, as we arrogate the title to ourselves will be superseded or it will be regenerated in this respect. I do not believe it will be superseded, but I do believe it will be regenerated.

REV. J. L. WEAVER, D.D., President of Westminster College, Denver, Colo.:

Brethren, there are some of us here that have been pastors for fifteen, for twenty, for twenty-five years, and I ask you is there a man here that does not preach every Sabbath almost of his life to as large a proportion of laboring men as he does to any other class in the community? I believe that we are wrong when we make light of the Church with regard to its relation with the working-man. I labored as my predecessor, Dr. Lee, labored, in a city where the large body of the citizens are laboring people, and yet in the church to which perhaps the most wealthy people went. But this was a fact in that church, in

Pueblo, Colo., that there never was a time when from fifty-five to fifty-seven and a higher per cent. of that church membership and attendance were not laboring people—people I mean that made their living with their hands rather than with their heads. They were not professional men; they were not men that were managing capital. Now I say this; the best thing in the world that we have to-day is the Church of Jesus Christ, and let us not allow it to go out before the world that we believe, with all her failures, that she has entirely failed with regard to this. I say, if we are to make a specially of laborers, let us make a specialty of bankers. If we are to make a specialty of one class of people, let us make a specialty of other classes of people. The thing is this,—and I hope this Federal Council will do it—that we will say that we have a Gospel for all, and that we will do our part, and I am sure the laboring people will come in with the rest.

REV. HERVEY WOOD, New York: I am very much interested in this paper for a variety of reasons. The young man who is looking in your faces to-night began working for his bread on the first day of June, 1851. I know something about working-men. I know something of the labor problem. It has been my privilege to be the pastor of laboring or working people wherever I have served as pastor in the last twenty years; and I want to say to you, brethren, that there is a very hard feeling among the ranks of the working men, against certain classes in the Church, because they believe the Church has no use for them because they have not got the money to pay the pew rents, etc.

I want to say this to you, that I have been in trades' unions, and I know what I am talking about, and I bless God for trades' unions. Now you may not agree with me, because you do not know all about them, but those are my views. If you knew trades' unions, some of them, as I do, you would not feel so badly towards them. The working men have had to unite and to organize for self-protection. They have had to organize and prepare for sickness and old age and their families and for being out of work. I could give you a description in three minutes of an organization that every man here would endorse if he knew all about it. But what I am after is this, that the Church of the Lord Jesus Christ should let the working men know that we are interested in their salvation. I want to say to you that the working-men do not want any charity; they do not want to be patronized by you either. They know the difference between ice water and the water of salvation, and they do not want any patting on the back. Treat the working-man as a man. I am so glad that my Saviour was a working-man. I hope that this resolution will go through and that the working-men will know of it. I have the pleasure of being acquainted with Dr. North. I hope that this thing will go through and will be published broadcast, that the Church of the Living God takes an interest in the working-man. I know there are people in this land, and there were in the land where I was born, that are just mean enough to work their

children to get money out of them when they ought to be in the schools. I hope that this child labor question will be pushed to the front, and that the Church of the Lord Jesus Christ will let the working-people know where they are.

Dr. North, in closing the debate, said:

I have no defense for the paper, but I wish to make this personal remark. I am prepared, if there are defects in it, and you see proper to adopt it, to accept the responsibility of those defects. If you should adopt it and in any way it should come to be the expression of your conviction, it should be understood that it has come out of the conference with many men, men in the universities, men in the field of union labor, men in the pastorates, laymen in responsible positions, employers, and that all the service the chairman has been able to render has been somehow to bring together for your use the result of these conferences and, as I have thought it to be, the summing up of what was the consensus of judgment on the part of men of all these various classes. If I could publish the correspondence which for four months has been upon my table I am sure it would be an illumination even to this Federal Council. The Committee has also studied with care the action taken at the Lambeth Conference, the Congregational Council, the General Conference of the Methodist Episcopal Church, the Unions for Social Service in England and the United States, and similar bodies, and in presenting its report and resolutions desires to acknowledge its obligations to them for the valuable suggestions which have come from these utterances.

On the motion of the Rev. A. B. Leonard, D.D., the Executive Committee was instructed to publish the report and statement of the Committee on the Church and Modern Industry, "so that it will be spread abroad throughout the country in the widest possible manner."

Mr. Alfred R. Kimball, the Treasurer, offered the following resolutions, which were adopted:

Resolved, That the fiscal year of the Federal Council of the Churches of Christ in America shall be the calendar year, the first commencing on January 1, 1909.

Resolved, That the Treasurer of this Council is authorized to receive on January 1, 1909, from the Treasurer of the "National Federation of Churches and Christian Workers" all the accounts and financial records of the said "National Federation of Churches and Christian Workers," together with any cash balance on hand, and any evidences of subscriptions to Federation work payable after that date, and this Council hereby assumes any unpaid obligations of the "National Federation of Churches and Christian Workers" which may be outstanding on that date.

A motion offered by Rev. W. I. Haven, D.D., referring to biennial sessions, was referred to the Business Committee.

The following report was submitted by the Rev. William Henry Roberts, D.D., Chairman of the Business Committee:

The Business Committee respectfully reports as follows:

1. It is recommended that the proposed amendment to the Plan of Federation, Article V, dealing with the representation in the Council of local and other Federations, be not approved.

2. It is recommended that Resolutions concerning the erection of a Social Service Department, and a paper from the Board of Telegraphers, be referred to the Committee on Modern Industry.

3. It is recommended that a communication from the New York Yearly Meeting of the Society of Friends on the subject of Temperance be referred to the Committee on Temperance.

Respectfully submitted,

WM. H. ROBERTS, Chairman.

The meeting adjourned.

Friday Evening.

Simultaneous popular meetings on "United Home Mission and Evangelistic Work," were held in Witherspoon Hall and the Holy Trinity Protestant Episcopal Church. (See pages 380-418.) Addresses were given by President Harry Pratt Judson, of the University of Chicago; the Rev. Charles L. Goodell, pastor of the Calvary Methodist Episcopal Church of Manhattan, New York; the Rev. J. Wilbur Chapman, D.D., Executive Secretary of the Presbyterian General Assembly's Committee on Evangelistic Work; Bishop Ethelbert Talbott, of the Protestant Episcopal Diocese of Central Pennsylvania, and the Rev. Charles L. Thompson, D.D., Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A.

SATURDAY MORNING, DECEMBER 5.

Witherspoon Hall.

The Rev. J. S. Kieffer, D.D., President of the General Synod of the Reformed Church in the United States, presided. At the devotional service, the Scripture lesson was read by the Rev. A. S. Shelley, pastor of the Mennonite Church, Bally, Pa., and prayer was offered by the Rev. A. G. Mason, of New York.

The Minutes of the Council for Friday were read and approved.

The Committee on Business offered the following report, which was adopted:

1. In the matter of the incorporation of the Council it is recommended that no action be taken at present, and that the subject of the method by which bequests, legacies and funds may be held, be referred to the Executive Committee, with power.

2. A communication from the Anti-Saloon League has been carefully considered, and the following reply is submitted for approval.

Your Committee on Business, having carefully considered the communication addressed to the Council by the Anti-Saloon League of America, through its Headquarters Committee, signed by Howard H. Russell, chairman, and S. E. Nicholson, secretary, requesting that this Council take action looking to an investigation of certain alleged charges against the said League and its officers, hereby declare it to be their opinion that this Council is without jurisdiction in the premises, and we accordingly recommend that the communication be respectfully returned.

3. The Committee carefully considered the matter of biennial sessions referred to it, and recommends that such sessions cannot be held in view of the fact that the Constitution provides for quadrennial meetings; but it is recommended that the Executive Committee be advised in the provisions to be made by it for annual meetings, to make such meetings representative of all the interests of the Council.

4. The following rule of the Council is submitted:

Resolved, That the Council receive communications only from delegates or denominational bodies, and not from individuals or bodies outside the Council.

Respectfully submitted,

WM. H. ROBERTS, Chairman.

RELIGIOUS INSTRUCTION THROUGH THE SUNDAY-SCHOOL

The report of the Committee on Religious Instruction through the Sunday-school was presented by Mr. William N. Hartshorn, Chairman, of Boston, Mass. (See page 244.)

In presenting the resolutions Mr. Hartshorn said:

I feel quite at home in an interdenominational congregation. I wonder how many have read the committee's report? (A few hands raised.) Well, you have something good before you, and I pray you will read it, not for my sake, but for what it may suggest.

In Boston Monday night there will be a meeting of more than one thousand teachers, pastors and superintendents. The purpose of that meeting is to help train and prepare the teachers for the work they have to do. We are to present a thousand copies of this book, "Training the Teachers." When these thousand copies are in a thousand homes in the city of Boston there will be better teaching in the Sunday-schools.

The Sunday-school is one of the Bible studying and teaching services of the church. It is the power-house of the church. "It is the most productive enterprise and finest asset in the possession of the church." A recent writer has declared that, "Ninety-five per cent. of the preachers, eighty-five per cent. of converts, and ninety-five per cent. of the church workers are in the Sunday-school or come out from the Sunday-school, and that seventy-five per cent. of the churches organized to-day were first organized as Sunday-schools. A Sunday-school in Connecticut at its fiftieth anniversary reported that from that school and church had gone forth twenty-six missionaries and ministers, and that corresponding progress had been made in religious work.

Now I want to read to you—and it is possibly fortunate that you have not read this before—a paragraph or two beginning on page 155 of the Gray book:

"The Sunday-school forces have everything in common. The spirit, that of Christ—the purpose, co-operative,—not competitive. The world around, the Sunday-school deals with the same conditions, confronts the same evils, teaches the same Bible, proclaims the same Gospel, worships the same God, accepts the same Christ. There is, then, good sense and a holy purpose, and Heaven's approval in the township and city Sunday-school associations—also in the State, International and World's Conventions and Associations.

"Thus organized,—the strength, the wisdom, and the experience of all workers, and of all conventions, become the heritage of every school, however isolated or discouraged. It is as though the best were gathered from all denominations from all the world, into one reservoir, and from thence, through the pipe of organization, conveyed to the Sunday-schools in every land where the religion of Jesus Christ is taught.

"The forces that have contributed to produce these results are edu-

cational and spiritual, wisely blended. Paramount among these forces is the International Uniform Lesson System. This system provides the same theme in the same book, for the study of the same truth, under the guidance of the same Spirit on the same day, throughout the whole world. The existing organization of the Sunday-school forces of the world, to-day, is the highest expression, in action, of the declared purpose of the Federal Council of the Churches of Christ in America."

If there were time I would tell you about the five great conventions that have been gathered throughout the world in the interest of the Sunday-school,—the World's Convention in London, in 1889; in St. Louis, in 1893; again in London, in 1898; in Jerusalem in 1904, and in Rome, in 1907. The World's Sixth Convention is to be held in Washington, D. C., in May, 1910.

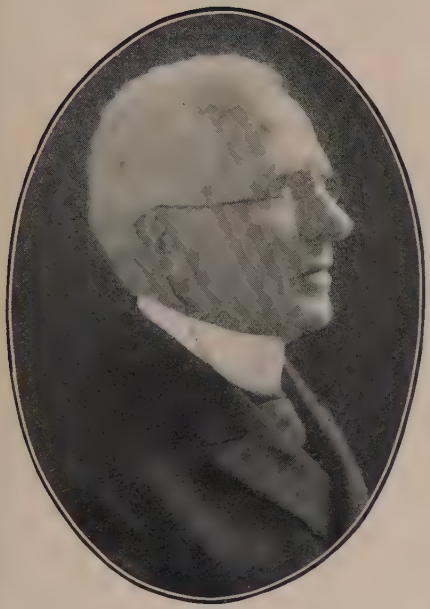
Let me refer to just one thing that occurred at the great convention in Jerusalem, when Dr. Bailey and a score of others like him were present. The tent was pitched just outside the city wall, almost in the shadow of Calvary, and near to the Garden Tomb. A little beyond was Gethsemane, and yonder was the Ascension Hill. On that Sunday, in the opening session of the convention, there were on the platform representatives from twenty-six countries and more than thirty denominations. There stood among us the Samaritan high priest Jacob, son of Aaron, from his home in Nabulus, the site of ancient Shechem, clad in his priestly robes, representing a little remnant of less than two hundred of this Ancient people. He presented an address of welcome to the Sunday-school forces of the world. He gave it in his own language. When it was finished a man approached the platform and said: "May I have the honor as a converted Jew, to interpret to this audience the words of welcome just addressed to the Christians from all the nations of the world by the Samaritan high priest?" In the light of this incident read the story recorded in the fourteenth chapter of John.

Let us consider the resolutions:

"1. That the Sunday-school is one of the Bible Studying and Teaching Services of the Church.

"2. That the purpose of the Sunday-school is to teach religious truth through the Bible—to lead the pupils to accept Jesus Christ as their Saviour—then to Church Membership, then the formation and development of Christian character, resulting in their entrance into the activities of the Church.

"3. That the need of the Sunday-school is trained and equipped teachers; that the chief teacher and trainer of the teacher is the pastor; and the chief trainer of the pastor is the theological seminary—hence we most cordially approve and urge as an example worthy to be universally followed the action of the Southern Baptist Theological Seminary, which for two years has maintained a chair of "Sunday-School Pedagogy," occupied by a Sunday-school expert; and we rejoice further that forty-two theological seminaries in America are giving



REV. J. S. KIEFFER, D.D.

JOSEPH W. MAUCK, LL.D.

REV. WILLIAM H. BLACK, D.D.

REV. O. W. POWERS, D.D.

some time each year to the training of their students for the Sunday-school department of church work."

The Newton Theological Institution, near Boston, the Hartford Theological Seminary, at Hartford, Conn., and the Boston University School of Theology, this winter, are including in their curriculum courses of lectures, along the line of Sunday-school pedagogy and work.

4. "That we approve the holding of teacher training conferences, similar to the one convened in Philadelphia, in January, 1908, over which Professor Martin G. Brumbaugh of Philadelphia presided, and forty leaders from ten denominations were present. This conference standardized the work of teacher training—provided for the issuing of state and international certificates, and fixed the minimum of fifty lessons and the maximum of a hundred lessons in the courses to be studied. Already, more than one hundred thousand Sabbath-school teachers in America are now taking some one of the courses prepared by the different denominations.

"5. That we regard the Sunday-school as "the most productive enterprise and the finest asset in the possession of the Church"—the greatest missionary and temperance teaching organization within the Church; therefore we urge the closest possible relationship of the pastor to the teaching and other activities of the Sunday-school.

"6. That we recommend to the lesson committee, denominational lesson editors, and the various publishers, the consideration of a plan whereby there shall be selected and put into convenient and attractive form for the use in every home within the constituency of all our churches, a group of Bible Texts numbering, perhaps, 150 to 250, embracing the choicest selections from the Old and New Testaments; in order that it shall be easy for the home to teach these selected verses to the members of the family at such an age as memory will commit and retain this Scripture during an entire lifetime. Christ's method of meeting temptation and argument and giving instruction by quoting from the Old Testament Scriptures is the best Illustration of the use that both young and old can make of the possession of such portions of God's Word."

May I say this selection is entirely separate and apart from the memory texts or any portion of the Scripture that is printed in our International Lesson Leaflets. May I say that I doubt if you have an adequate conception of the quantity of literature that is printed by our denominational houses. In a letter received from the secretary of one of these denominational publishing houses, only a few days ago, he said: "We have more than two millions of capital invested in the printing and distributing of Sunday-school literature. We employ more than four hundred people in this department of our work. We have six editors and scores of sub-editors and contributors; we have one hundred and sixteen bound books that relate to the conduct of the Sunday-school; and we issue more than fifty-nine million pieces of Sunday-school liter-

ature in a single year.'' Thirty-five years ago there was nothing of this kind in any of the denominations worth mentioning. To-day the total output of Sunday-school literature in the world by the publishers, is more than one-half billion copies. I wonder if there is not too much.

''7. That the existing organization of the Sunday-school forces of the world to-day is the highest expression, in action, of the declared purpose of the Federal Council of the Churches of Christ in America.

''8. That the Sunday-school leaders in the city, town, county, state, international and the world organizations are among the most loyal members of the denomination to which they belong.''

I hold in my hand a book of more than 700 pages, with 400 illustrations, with more than 125 contributors, and of which 20,000 copies have been printed. It is the story of ''The Development of the Sunday-School,'' from Robert Raikes and his little class gathered from ''Sooty Alley'' and taught by three or four poor women at a shilling a day down, to the present time. I wish to place in the hands of every member of this Council a copy of this book, free, with the love and good wishes of the Executive Committee of the International Sunday-School Association. All I ask is that you will write your name and postoffice address on a slip of paper and see that it gets into my hands in some way, and you will receive a copy by mail postpaid.

After a discussion in which the following took part: The Rev. H. W. Barnes, D. D., Bishop Thomas B. Neely, D.D., President George E. Reed, D.D., the Rev. W. H. Boocock, and the Chairman, the resolutions appended were adopted. (See page 252.)

The following is a summary of the discussion:

REV. H. W. BARNES, D.D., Associate Secretary, Baptist Missionary Convention of the State of New York, Binghamton, N. Y.:

Brother Moderator and brethren of this wonderful, progressive and so far effective and significant conference of the Council: I think we have touched bed rock this morning on the great interests that concern us as men, to say nothing of those interests that specially concern us as Christians. There is but one great permanent interest in this world for anybody, Christian or un-Christian, and that is the making of men in the likeness of Jesus Christ, in moral character and habit of action. Everything else terminates yonder when we say: ''dust to dust, ashes to ashes, earth to earth.'' The most important result of business and education and teaching and all sorts of culture are in the effect which the business, the education, the teaching and the culture have upon this one thing, the making of men Christ-like.

We find this one statement in the Scriptures that is full of illuminating and impressive truth to me, namely, that Christ may become the life of men as certainly as the pippin tree that stands yonder may become

the life of that bad apple tree standing there. But it does not become the life of that tree by exhortation, by command, by punishment, but only by engrafting; and we are to lay aside all the filthiness and superfluity and naughtiness and receive with meekness the engrafted word. "As many as received Him," not a theory, but Him, Christ, "to them gave He power to become the sons of God." The Scriptures are full of such teaching. Now I learned when I was a boy in the midst of farming life the exceedingly haggard look of a tree that had grown to be twenty-five years old before it was engrafted, and beside that I learned the beauty of a tree that was inoculated with a bud well down toward the ground when it was only two years old; and all we had to do to convert the entire top growth of that tree was to put that bud in, and when it had grown to take the life of the root, cut off the rest of the tree above.

Now this work with children, evangelistic work with children, that is, the teacher teaching not for the sake of giving out information, but for the sake of implanting truth in the understanding that may be used in bringing the heart to an acceptance of Christ and obedience to Him, that is what I mean by evangelization in the Sunday-school; and if we can bring our churches in their membership, in their teaching force, in their pastoral conception, to this idea of the work and to a faithful prosecution of it, we shall reach the very point we desire to reach.

I will not hold you longer than to say this one word, that Jesus Christ places the children for religious purposes at the very top of the ladder of humanity: "Of such is the Kingdom of Heaven," and He says to us below here: "You have got to become like them;" that is, you who have been sinners have got to come to stand again at the threshold of a new life as they are standing at the threshold of their life, if you enter into the kingdom of God. Of others He says: "No man cometh unto the Father but by me." Get as high as you will, you will never get up a sinner again to the place where the children stand until you preach that through the Lord Jesus Christ through regeneration.

BISHOP THOMAS B. NEELY: Mr. Chairman, in the main I approve very heartily of the resolutions proposed. They emphasized, however, the Sunday-school as a distinct organization perhaps a little more than is necessary. The very first resolution says it is "The Bible-studying and teaching-service of the church." There is nothing said about the preaching service. That is a Bible studying service; it is a teaching service. The preacher is a teacher. And it seems to me that the resolutions might be strengthened by putting in some qualification calling attention to the importance of the preaching service as a teaching service of the church. Now I am not prepared to say that it is the Bible studying and the teaching service of the church. I am willing to say that the Sunday-school is an important Bible studying department of the church, an important teaching service of the church,

but not that it is the Bible service of the church. There is an exhortation in the resolutions to the pastor that he shall take a very direct part in the Sunday-school, and I approve of that with all my heart, but the resolutions would do a better work if they would say something to the Sunday-school about the preaching service.

The unfortunate thing is that the Sunday-school has been run for many years as though it were a distinct department and it is sometimes spoken of as the children's church. It is not the children's church; it is for the adults as well as for the children. But the preaching service is not an adults' service; it is for the children as well as for the adults. And I wish our good friend, Dr. Hartshorn, would frame a resolution urging the attendance of every Sunday-school scholar upon the preaching service of the church. Many people are training their children to go to Sunday-school and not to the preaching service, and when they do that they are training those children to stay away from the regular church services. If they grow up with no habit of attendance upon the preaching service, when they get to that age when they think they may well leave the Sunday-school, they have no habit that calls them to the church service, and they slip away from the church. Let us save our children to the church by training them to go to the church services. Then we shall have better churches, and in turn we shall have better Sunday-schools.

I would further say that if I could not have the children at both services, and there must be a choice, I would say let them attend the preaching service rather than the Sunday-school, and I say that after years of work in the Sunday-school, a work with which some of you are familiar.

MR. HARTSHORN: Please keep in mind that we are instructed, religious "instruction" through the Sunday-school, and so the committee's appeal was that we need the further co-operation, more intimate and strenuous effort of the pastors, that we may do this work better.

PRESIDENT REED, of Dickinson College, Carlisle, Pa.:

I believe the entire report is before the Council, and not any particular resolution or recommendation, so what I will have to say will be in the line of a general remark. A great deal of emphasis has been laid in recent years, and laid by the chairman of this committee, in his excellent address, upon the vast, voluminous Sunday-school literature which is being poured out upon the church. I have this word of criticism to offer. I have been impressed profoundly with the lamentable ignorance of vast numbers of members of the Sunday-school with respect to the Word of God, the absolute and lamentable ignorance notwithstanding the voluminous helps which have been provided, especially during these past twenty-five years.

I happen to be the president of one of the institutions of this country and of this State. I have had occasion to discover even among men who are in college, supposed to represent something of the culture of the

churches as well as of the schools, the gross and almost shocking ignorance of the Word of God as a whole on the part of a large proportion of them. Their knowledge is most general and vague and lacking in specific direction. I have been, as you all have, in prayer meetings without end where a sort of test has been applied of the extent of Biblical knowledge, and have been surprised at the inability of Christian men and women there represented, who have been for years in the church and supposedly engaged in Bible study, of passages of the Word of God. You can limit the whole range to a hundred or more that can be secured in an average meeting. And these are indications of the fact that notwithstanding all the emphasis that has been placed on Bible study in recent years, and this vast army of men engaged in Sunday-school work as teachers, we do not seem to have succeeded as yet in putting into the minds of the vast numbers at least of the Sunday-schools any accurate or extensive knowledge of the Word of God. My judgment is that it would be a splendid thing if we should throw out about two-thirds of all the helps that are provided, and the lesson leaves that are provided, and get back to the Bible itself, the Word of God as a whole, in the hands of the scholars in the Sunday-school.

I remember when I was a boy, before any lesson helps were invented, that it was not an infrequent thing in that little country Sunday-school upon the hills of Maine for the boys and girls there to be able to quote chapter after chapter, sometimes an entire book of the New Testament. They had the whole Bible in their hands, not fragments isolated from the Book as a whole and studied oftentimes without continuity; and I believe it would be a splendid thing if this Council should encourage by the Sunday-school scholars the possession of copies of the Word of God. Bring the whole Bible to Sunday-school for study. Then we might avoid at least some of the ignorance that now prevails notwithstanding our so-called advanced methods of instruction. Everything that is new is not good. Some of these advanced methods of instruction seem to me will not stand the test of usage.

REV. WILLIAM H. BOOCOCK, pastor First Reformed Church, Bayonne, N. J.:

I am deeply impressed with the importance of the Sunday-school and also of the Young People's Society, and of magnifying at this juncture of the Church's life and history the educational work in the Church. I speak with great deference with reference to a phase that has been expressed by one or two brethren, but I feel there is no danger at the present time of under-emphasizing the preaching of the church, but I think there is vast danger of failing to understand the significance and value of thorough-going educational work among the rising generation. I believe that the Christian Church has relatively neglected the important work of true moral and religious education as represented in the Sunday-school and the Young People's Societies and it is only just now that

attention is being called to that important work in a way that it seems to merit.

I notice in reading these resolutions, sir, that great emphasis is placed upon teacher training. I believe that is most important. I would like to endorse every word that is said as to the importance of teacher training. But I find no word in these resolutions in regard to the importance of grading in the Sunday-school, of the grading of material and the grading of scholars, which is absolutely necessary to a true educational work. I want, sir, to make three points. I want to say that I believe that pastors of large churches who are seeking for associates or assistants cannot do wiser than to secure someone who is a trained religious educator and to put that person in charge of the Sunday-school and the young people's societies. Let him grade first the school on a psychological basis. Let him grade the material. Let him train the teachers. Let him organize the young people's societies and make them effective in the lines of work that he desires them to pursue. I fancy that it would help the church and help the minister much more than by having an assistant who is called to do part of the work the pastor does. There are often difficulties there. Sometimes they want the assistant more than they want the pastor, sometimes the pastor more than his assistant, and there are sometimes difficulties. But there would be no difficulty if the associate had a distinct part of the work.

The second thing I wish to say is that I think the young people's societies ought to be correlated with the Sunday-school and graded as the Sunday-school is graded. For instance, the junior department of the Sunday-school would be the junior society; the intermediate, the intermediate society; and the senior department the senior society; and you could have your Sunday-school meet twice a week if you wished. I would make the Sunday-school the school of instruction, the young people's societies the school of practice, and I would make them training schools in Christian service. I know a church where that is done, and the one thought kept to the front in all the young people's societies is, how can we be of the utmost use? and they are advanced in the societies through the various grades until they graduate into the adult life of the church. The adult department is the church studying, the adult society is the church working; and preparation for an intelligent and efficient service in the adult life of the church is made by the training received in the Sunday-school and the societies.

And I want to say this, that I believe the federated churches of a town or a city have a responsibility for the moral and religious education of that whole city. Why may it not be possible for churches some day to have university extension or seminary extension in the city where they live? The great majority of our church members are ignorant of the Christian heritage, the splendid heritage of church history, the heritage of Christian ethics. I venture to say that they are ignorant of that great heritage, and what institution shall supply this if not the Christian

Church, and I think that here is a great field for the federated churches of a locality to occupy and a great work for them to do. May I submit this resolution? I would like to present this for the sake of the discussion of this phase of Sunday-school work. I am not sure whether you will favor it or not, but I venture to submit it.

"That we heartily approve the adoption of a graded system of Sunday-schools, a system which shall grade the pupils according to psychological periods, and according to the teaching material, so that it shall be adapted to the dominant interests of a child at a specific period."

MR. HARTSHORN: Mr. Chairman, inasmuch as a very good address was given just now showing the necessity of grading in the Sunday-schools may I read from this report. I would be very glad to have that embodied in the resolutions, if you please; but, brethren, frankly I thought that this audience had so acquainted itself with the onward march of the Sunday-school movement that they knew there was a graded course of lessons already provided. You see one argument why I want you closer in the Sunday-schools was so that you may lead us and we may follow with you. Now let me read:

"There gathered in Boston in January, 1908, three score representative leaders in the Sunday-school work of North America, and they spent two days in session. They reached this conclusion, reported their findings to the Louisville convention in June last, and this is their deliverance: 'With this endorsement, the 1900 delegates to the Twelfth International Sunday-school Convention in Louisville, Ky., June 20, 1908, unanimously approved the findings of the Boston Conference,—affirmed the necessity of continuing the Lesson System,' 'which is rooted in the affection of many millions of people,' and instructed the lesson committee 'to continue the preparation of a thoroughly graded course of lessons which may be used by any Sunday-school which desires it, either in whole or in part.'

"As a result of this action...there will be available, beginning with the autumn of 1909, a carefully graded course of lessons prepared under the auspices of the International Lesson Committee. This course will offer two year's special work for the Beginners already in use, a three-years' Primary course, and a four-years' Junior course, to be followed later by Intermediate and Senior courses, which will complete a graded curriculum for the Sunday-school."

THE CHURCH AND THE IMMIGRANT PROBLEM

The report of the Committee on the Church and the Immigrant Problem was presented in the absence of the Chairman by the Rev. Rockwell Harmon Potter, D.D., of Hartford, Conn. (See page 254.)

In offering the resolutions, Dr. Potter said:

I owe the privilege of reading these resolutions to a fact to which I owe many a privilege, namely, my being a neighbor and friend of Dr. Davis, who drafted the report which is presented in the pamphlet and who made the first draft of the resolutions which I am to present. It is my regret, as it is his, that imperative pastoral duties have prevented his being here at this time. You will find the report upon page eighty-five in the Gray Book, where you will find also a picture of Dr. Davis, from which you will get more inspiration than from the presence of a man who reads his words.

The first resolution has to do with the attitude of the churches towards the question which is assigned to this committee. It deals with the temper of the man in the street and affirms what we confidently believe to be true of the attitude and feeling and passion of the Church of Christ in this great matter.

"Whereas, There has been within recent years a radical change in the source and character of the immigration to America;" (which change you may find described in the report) "and

"Whereas, There is in the popular mind a prevalent temper of disparagement of these strangers which ill consists with the spirit and teaching of Jesus concerning human brotherhood.

Resolved, That the Federal Council urge upon the churches that they recognize in the problem of the religious care of the immigrant an unprecedented opportunity and a paramount obligation, and that they undertake this service wherever possible in the spirit of Christ."

The second resolution has to do with agencies already at work. This committee find in reviewing the subject assigned to them that a number of organizations have already felt this responsibility, have seen this opportunity, and have entered this open door.

"Whereas, It appears from a survey of the work now being done for the religious care of the immigrants by the evangelical churches of the United States that certain agencies of an interdenominational character are already at work in the field, as, for example, the American Bible Society, the several State Bible Societies, the American Tract Society, and the Young Men's Christian Association; be it

Resolved, That the Federal Council of the Churches of Christ in America that we hope for a wider use of these agencies on the part of federated or denominational bodies and commend them to the churches for support."

The third resolution has to do with a matter of supreme importance, inasmuch as the possession of a common tongue is essential to an effective work among any people, and inasmuch as the service of educators in our public schools has in many an instance risen beyond the service of a hireling and entered into the range of true sacrificial service.

"Recognizing the fact that the possession of a common language is

REV. ROCKWELL H. POTTER, D.D.

PROF. E. A. STEINER.

REV. ROBERT G. BOVILLE.

REV. ALFRED W. ANTHONY, D.D.

the most essential factor in successful preaching and worship, the Federal Council hereby

Resolves, That we urge upon the churches a keener appreciation of the work of the public schools, particularly through their evening sessions, in teaching the newcomers English, and call the attention of the churches to the opportunity for similar service in connection with their Sunday-school and church work."

The fourth resolution has to do more directly with what is possible to a federated movement.

"Inasmuch as work for the religious care of the immigrants must depend for its success and permanence upon accurate knowledge of the local conditions under which such work must be done, and this information can be secured most economically by the joint action of the churches of a city or neighborhood.

Therefore, the Federal Council calls to the attention of the churches in every city and district the necessity for federated action in obtaining facts concerning their several fields of service, and devising the best methods and agents to be employed in undertaking the service in any case."

The fifth resolution has to do with the duty of the individual church.

"In view of the changed conditions of a great majority of our parishes and the coming into them of great numbers of foreign-speaking immigrants; therefore,

Resolved, That the Federal Council urge upon the churches wherever possible the inauguration of work for the religion care of these people in their own buildings, and through the agency of their own volunteer or paid workers."

And the sixth resolution has to do with the matter which is most distinctly and directly the province of the Council and advice of this body.

"Whereas, There exists in the present opportunity for the religious care of immigrants by the churches of the United States a unique demand for federated endeavor within certain limits; and

Whereas, It does not appear that the undertaking of definite missionary work for these people by federation is in general expedient (and a discussion of that proposition you will find in the report); be it

Resolved, By the Federal Council of the Churches of Christ in America that we urge upon the churches that local federations, in district, city or state, survey the field, study conditions and plan the work to be undertaken, leaving its prosecution to the church or denomination assigned to the particular service, the Federation standing ready with counsel and encouragement to bring such denominational endeavor to the full measure of efficiency."

I am very glad that Mr. Stelzle has been asked to speak on this question, also that Dr. Steiner, one of the committee, is present and may also speak the mind of the committee concerning the resolutions. I would move, sir, the adoption of the resolutions.

In the discussion which followed parts were taken by the Rev. Charles Stelzle, the Rev. Hervey Wood, the Rev. Howard B. Grose, D.D., Prof. E. A. Steiner, the Rev. C. Cort, the Rev. W. I. Haven, D.D., the Rev. S. M. Forrest, the Rev. Joel S. Ives, the Rev. Levi Gilbert, D.D., the Rev. F. G. Kircher, and the acting chairman. Mr. Stelzle, who is the superintendent of the Department of Immigration of the Presbyterian Church in the U. S. A., spoke by invitation of the Council, saying in his address:

Mr. Chairman: I am sure that every man here can remember a company of praying women in his church who for many years asked God that the door to the foreigner might be opened, that we as a church might bring to them the Gospel of Jesus Christ. God has answered that prayer. The door has been opened, but it swings both ways. Not only may we bring the Gospel of Jesus Christ to the foreigner, but he is coming to us bringing his problems with him; and if there is any potency in prayer these millions of foreigners are coming to our country because we have asked God to send them. I am quite sure that we did not expect God to answer our prayer in just that way, but sometimes God has a way of answering our prayer which is not quite in accord with our wishes. Nevertheless they are here, and because we as a church for many generations have asked for the privilege of bringing the Gospel to them, it seems to me that we dare not shirk this obligation nor evade the answer to the prayer which God has given to us.

But how are we meeting it? Within recent years, forty Protestant churches—somebody said eighty—forty Protestant churches below Twentieth Street in New York City moved out, while three hundred thousand people moved in. Practically all of them are foreigners, we are told; and the argument is sometimes made that because they are foreigners our English speaking churches are justified in moving to the uptown districts. I heard not so long ago of a church that sold its property because there were too many foreigners in the neighborhood, and then they sent the money to the board of foreign missions.

If I were not engaged in city work, I would become a foreign missionary. My wife is a volunteer to the foreign field, and she is ready to go. But it seems to me that since God in His providence has sent the foreigner to our very doors, He has given us a commission to evangelize him, and it will be only as the Church is willing to lose her life that she will find it again among the masses of the people. There is a single district on the East Side of New York in which there are seventy thousand people living and only one Protestant church, on the very outskirts. That church happens to be a Methodist church. But if such a condition prevailed in one of our western states, seventy thousand people and not a Protestant church,—and I believe there is not a Cath-

olic church there either,—every home missionary society in America would send a score of missionaries to that State immediately.

Our custom is, ordinarily, in these downtown districts, to establish a mission on a side street, in a dark, dingy, dirty building, and then put in charge of that mission a man to whom we will pay about six hundred dollars a year, or a woman if she will work for less, and then we expect that man to solve problems that would stagger many six-thousand-dollar men, and then we wonder why we are not getting at the city problem with reference to the immigrant, and we wonder why these immigrants, coming from countries where they have been worshipping in the most beautiful cathedrals that have ever been built, will not enter our dirty mission halls. We cannot rival the cathedrals of Europe, but we can at least give them clean, decent meeting places in which to worship God.

But the one thing of which I would like to speak more particularly is the need for trained workers. We believe, most of us, that a theological seminary student or a superannuated preacher, or a man who has failed to make good in a residence-neighborhood church, are the kind of people that we ought to send to these fields. But may I tell you something about the kind of people that we are dealing with? It is supposed by large numbers of American citizens that these foreigners are the scum of the earth, that they are the criminal classes of Europe, that they are the paupers of the nation, that they are the sickly people of the world. The other day Commissioner Watchorn read a paper at the Anti-tuberculosis Conference held in Washington and he made this statement. He said that he had investigated two million cases of people who came to Ellis Island during a certain period, and of that number only two hundred and eight were found to be affected with any kind of tuberculosis. If that were true with reference to American born citizens, tuberculosis would hold no dread for our nation. In the State of New York there are two million depositors in our savings banks. The money deposited by these people would wipe out the indebtedness of the United States and there would be eighty-seven million dollars to spare. Somebody who knows recently said that seventy per cent. of these two million people are "foreigners."

Take the matter of education. The United States census of 1900 said that the children of foreign born parents in the United States took advantage of the school facilities to a greater extent than was found to be the case with native born children. Take the matter of illiteracy. According to the census returns of the United States, seven and one-third per cent. of our population are illiterate; that is, those over ten years of age. Now, listen. Five and seven-tenths per cent. of these were of native white parents, while of those of foreign parentage only one and six-tenths per cent. were counted as illiterates. I tell you they have got us on the run, and these are the men and the women and the

children who are looked down upon by vast numbers of American born citizens.

I referred a moment ago to the large number of churches that are leaving the lower end of New York. But while our Protestant churches are deserting the down town fields of our large cities Socialism is coming in. You go to the East Side of New York, and you will find upon many street corners bob-tailed carts from which the Socialists are preaching their doctrines in almost every known language, and the people are listening to them and they are accepting the doctrines of Socialism,—and not the kind of Socialism that you men call "Christian Socialism" either. It is the worst kind of revolutionary Socialism.

I was talking at one of our western colleges a little while ago. There were about three hundred students in the audience, and when I got through I invited questions. Some of the most pointed questions that were asked me were put by a young woman in the rear of the crowd. After the meeting she told me something about herself. She said that she was a Jewess, that she was a Socialist, and that she had come to this college to get a four-years training. She was then in the third year, and she declared that when she got through she was going back to her sweat shop people in Chicago, from whom she had come, to tell them that in Socialism, and in Socialism alone, was their salvation. The men and women who are teaching this kind of Socialism to the emmigrants on the East Side of New York and in other down-town sections are prepared to give reason for the hope that is within them, and you preachers and others cannot simply say: "Let Socialism alone, because it is an awful thing"—you must be prepared to tell them why it is an awful thing.

Commissioner Watchorn said the other day that the Italians, the Slavs, and the rest of them that were coming over to-day would make the English and the Scotch and the German look like thirty cents, if they are given half a chance. Because of the intelligence of these people, and because of the doctrines contrary to our American institutions which are being taught them, for these reasons, Mr. Chairman, I believe that our churches should send the very best men that we have got into our down town districts, that we as a Church may master the situation in our great centers of population.

After a brief address by the Rev. Hervey Wood, of New York, the Rev. Howard B. Grose, D.D., Editorial Secretary of the American Baptist Home Missionary Society, moved that Prof. E. A. Steiner, of Grinnell College, in Iowa, a member of the Committee, be invited to speak for ten minutes. The motion prevailed, and in his address Prof. Steiner said:

Mr. Chairman and members of the Federal Council: I very reluctantly accept this cordial invitation, because I am one of those who feel very deeply the things which belong to the Kingdom, and on my shoul-

ders rests very lightly the things which belong to the denominations. I feel all this so deeply that I am afraid that before I get through you will wish that I had not begun.

One of the most hopeful things in this whole federated movement is the fact that our Home Mission secretaries are sick of the smallness and the narrowness of their job, and they have got together and are looking at large things. I used to think that federation would be possible only after we had some very important funerals in the churches. I still think that it could stand a few. I am acquainted with the movement somewhat, and let me say here publicly that the denominational secretaries with whom I am acquainted are as a rule large men, and I wish that the Baptists and the Presbyterians and the Congregationalists could call their Home Missionary secretaries bishops, for they deserve it in the truest sense of the word.

I want to say a few words on the resolutions. I do not believe that the character of the immigration of the present time is so different as we imagine from that which we had twenty-five or thirty years ago. It has been my privilege to be on the trail of the immigrant for twenty-five years. I know something of the Irish immigrant. I saw him squatting up on the rocks of Manhattan Island. I know something of him as he moved on westward, with the pick in hand, working upon the railroad. I know something of the Poles, and of the Slovak people, of the Italians, and the Magyars, and I know something about you. Now I thoroughly believe that the best man in the world is the Anglo-Saxon man—but when you consider the opportunities you people have had you are not half as good as you ought to be.

It has been my privilege to know intimately that woman who has moved to the edge of your town, that Slovak woman. I have seen her seamed face, her wrinkled forehead. I know her thoroughly. I happen to know an American woman, the best woman in the whole world. I married her myself. Here is a woman who knows absolutely nothing of what we call our modern culture. She never reads the beauty page in the Sunday newspaper. She has absolutely no idea of the clubs,—a plain primitive woman. On the other side, the cultured American woman, the best woman in the world. But in all that which makes a woman a woman the two are essentially alike. In the heart of each the yearning motherhood, in the heart of each the brooding sisterhood, in the heart of each the yearning for her own redemption. I deny that there is any essential difference between the eastern or southeastern European and the middle European or northern European, except as the climate and environment and the oppression of man has made or unmade that man.

The other day, after Easter, I took a lily which I had bought for my wife—it had withered and grown yellow—I took the ugly thing and threw it into the back yard, and as I threw it the pot broke, and I saw a thousand little rootlets beating against the pot, hungry for air and

moisture, and I planted that ugly thing in the soft and tender soil, where the morning sun could smile upon it, and the noonday sun not smite it, and the fairest thing which ever grew in the garden grew out of that despised and dried thing which had no chance to grow. All these people need is the full, free, fair chance that we have had.

Now let me say another thing. It has been my privilege to be six months this last time again upon the trail of the immigrant. I have gone through every village from the southernmost point of Sicily to the northernmost point of the Baltic provinces. I have not found a single village where there was not some man or woman, or group of men and women, who have been in America. Talking about Foreign Missions, you sent out last year five hundred thousand foreign missionaries, who will preach your ill or your good, your salvation or your damnation, the world over.

A gentleman over here on my left said that ninety-five per cent. of all liquor dealers are foreigners. It is true. But, brethren, what have you done thus far to enlighten the poor Pole or the poor Italian or the poor Slovak about the ills of drink? What have you done? How many of you have gone down as a brother to a brother and taken the drunken, stupid Slovak or Italian and made him feel that there is a safer and a sounder way than the way of alcohol? You say you cannot speak his language. You have learned a little Greek, and have forgotten it; you have learned a little Hebrew and have forgotten it, and thank God, perchance, you have forgotten it. But why have you not learned a little bit of Italian, to say, "How do you do?" to that Italian in his own tongue? Why have you not learned a little bit of Polish? Not so hard as it looks. The boys I have over there in three months have learned enough to speak to the common people; and if you will take some time away from your ancient commentaries, from Abraham and Isaac and Jacob of the past, and get down to Abraham, Isaac and Jacob of the present, they will respond. Nowhere in our land is there a group of people which has been touched by our evangelical fervor as you will find in Poland to-day, as you will find in the mountains of the Carpathians to-day. The first great temperance movement started in Hungary among the Slavic people, was started by returned immigrants. I have spoken to a congregation of five hundred people in the villages of Hungary, redeemed people, converted people through and through, converted to cleanliness, to sobriety, to treating their wives decently, converted to a new life, many of them started upon their upward way by a returned immigrant who happened to come to Torrington, Conn., a drunken, stupid, Slovak blacksmith—whom some Christian man or woman took to some Protestant church and interpreted to him the riches of our Gospel. Do the same thing and you will not need any foreign missionaries among them, and perchance indeed, some less over on the other side.

I ask for the outgoing of your love to those people, for a real hon-

est spirit of fellowship to manifest itself as you deal with them. This matter of immigration is not a thing of the city of New York, or of the State of Pennsylvania, or of the United States. It is a matter of the Kingdom of God, and in your hands, brethren, are the issues of the Kingdom, now as they never were before.

The Rev. Levi Gilbert, D.D., of Cincinnati, followed Prof. Steiner and said:

Just a word as to my conviction, that seems to lie along the line of the very purpose of this Federation; and that is, when we are attempting to do religious work among the immigrants and the foreigners, we should take the very broadest definitions of which religious work is capable. I think that too many of us in the past have started out too strictly upuon denominational and sectarian lines to work for the immigrant, and we think we want to carry our own tenets and our own doctrines down into our mission halls and impose them there upon the immigrant, and our success be measured by whether we were able to bring them over as converts to our own opinions.

Only the other day, in a ministerial meeting where the question of social service and the broader interpretations of the church had been put before the ministers, one man got up—a presiding elder, I regret to say—and said:

"What is the use? These men are foreigners and not related to us. These men are not of our religion, and we cannot make them over into Methodists, and, therefore, why waste your time upon them?" And I am afraid that he expressed an opinion which sometimes finds lodging in some hearts. I do not suppose, my brothers, that there is much chance of making over a Russian Jew immediately into a Christian, and much less chance of making him over into a Baptist or a Presbyterian or a Methodist, and if we start out on that line we are foredoomed to failure. But these men and women are human and they are our brothers, and we want to start out upon the broad line of Christ, to minister to them, to lift them up into the upper scale of being, to make them free citizens of a free country, and we want to make life tolerable and comfortable and beautiful and advantageous to them, and along the broad lines that whatever concerns humanity is religious, upon that line we want to go to work and not upon any mere narrow and sectarian line.

And I want to say too to my brothers of the Press and elsewhere that we must pay a larger and a more intelligent attention to the socialistic movement in this country. It is going to spread here just as it has over in England. There the papers are full of it. It would seem as if the religious papers have gone over to Socialism. To-day, in London, men calling themselves "the hungry marchers" are going through the streets and besieging the very gates of Parliament. There some of their labor agitators are saying if they do not get bread let

them shoot men down and get it, and dangerous doctrines are being promulgated. Up in Scotland a procession came to the municipal authorities and very courteously, through their representative, made their statements, and the head of the municipality was deeply affected and said, "We must do something." The man said:

"We have nothing to say in criticism of the Government; we have nothing to say against the city of Glasgow; but we are starving and must have bread." Brethren, the time is coming when the plea of decent men who are out of work shall find a responsive chord in the hearts of all Christians, and I say that here in the United States we must pay attention to it; and if Socialism be not the right track, then we must show the way out; you must show the right method, we must show the solution of this great problem that is agiating us.

The other day I attended a gathering and listened to a paper an hour long in which was discussed the various decisions of the State and the National courts, and I said: "After all, judge, you haven't told us the way out." There is no way out except the Christian way, when men shall get to love each other and walk according to the Golden Rule; and I want to have that spirit of fraternity to the great mass of men that are pouring in upon us and listening to these seductive doctrines of socialism, some of them verging toward anarchy. Let us give them the true doctrine of Jesus Christ upon the broad lines, divested of all sectarianism, and shot through and through with the very spirit and mind and heart of Jesus Christ and of brotherhood as expressed in service to Him.

REV. JOEL S. IVES, D.D.: There seems to have been a large foreign arrival of business that does not pertain to the question at hand, but when the matter of the relation of our churches to the immigrants, to the alien arrival, which has been so large and up to the last few months a constantly increasing stream, is before us, I am impelled to say a word, for it has been my privilege during the last ten years, as secretary of the Home Missionary Society of Connecticut, to have a good deal to do with this work. We have been very glad to hear Professor Steiner once and again in our State, and while I cannot add anything to the picturesqueness of his appeal and of his statement, I am glad to have the opportunity to speak from the prosaic point of view of the every-day work which is possible for our missionary societies in America and in connection with this Federal Council and the movement toward the federation of our churches as it touches this immense alien arrival.

In southern New England there is not an institution of any kind or description which can look forward into the future for growth and maintenance unless that institution builds itself up out of this alien arrival material at our hands, and it is encouraging and hopeful that there has been such an accomplishment on the part of the various missionary organizations of the various churches as they have put forth an endeavor

REV. F. T. TAGG, D.D.

REV. GEORGE W. RICHARDS, D.D.

MR. W. C. STOEVER.

REV. J. M. HUBBERT, D.D.

in this line of work. Wherever there has been any organization, whether it be the union of the churches in a community or the union of the churches in some missionary board, or whether it be the work of the Daughters of the American Revolution, or some of the organized effort through educational lines in a community, wherever and however there has been an earnest effort to reach these people, that effort has been successful and the fruits of the effort abundantly justify any measure put forth in that respect.

Let me call your attention just a moment to what we have been able to accomplish through the work of the Congregational churches in the little State of Connecticut. Of course we have been successful in bringing together the Swedish people and the Norwegian people, for they come out of their own country ready immediately to take up the work; but this newer arrival, as Professor Steiner says, is just the same. It is just the same except that it presents to us a very different material with which to work, and as I believe this is the correct principle we have endeavored along that same line, the plain and simple presentation of the Gospel, to reach the Italian and the Hungarian and the people of every nationality that have swarmed in upon us from southern Europe, until Massachusetts is to-day the most foreign State in the Union, and southern New England has cities within it where if you walk the streets of that city, between eight and nine people out of every ten that you meet on the street are foreign birth or of foreign parentage.

And I want to say that the work that has been done by the Baptist people and the Methodist people, and by our own people, in reaching the Italians, for example, has abundantly justified the efforts that are put forth. In the little State of Connecticut I have no doubt there are something over five hundred Italians who are members of different evangelical churches.

Now just a word in regard to what was said in regard to denominational work. I am glad to say that the ideal thing would be, for example, the Italian Church of Christ in any community; but we have got to take matters as they are and do the best that we can, and it seems as if the next best thing along federation would be that where in a given city the Baptists have undertaken work, let the others keep hands off; and another city, if the Methodists are doing work, the same way, and so through our federations, local and State federations, and in any way, by arrangement through the missionary societies. Let us as far as possible come to some arrangement by which the work shall be done as far as possible by a single denomination in a single locality.

We have in Hartford a very delightful Italian Congregational church of which a converted Roman Catholic priest is the pastor. He has married since he has been with us a German girl, and I had the great pleasure of baptizing a Yankee baby, and so the work moves on and we are looking forward to larger and better results.

DR. HOWARD B. GROSE: I think we have decided by this time, brethren, that this is a burning question. It is a living question. I should like, if I might, to contribute a single thought which has been borne in upon me as the result of the study of this question for the last five years, and that is, that as yet our pastors have not become alive to the urgency of this question, and that if ever we are to solve this tremendous issue it must be done primarily through the local pastor and the local church. We may do it through organizations. We never can reach the seat of this great difficulty which confronts us, for it is a difficulty. You may be as optimistic as you please, and I agree with all that Professor Steiner has said about the character of the immigration that is coming, yet, brethren, it is un-American. They come to us, these people, with their splendid possibilities of character, but they come from countries which know nothing of our ideals or our institutions, and we have got to begin at the bottom with them and Americanize them, and the Americanization of the alien is essential for the preservation of American ideals and institutions, and when you get to the bottom of it, you will find this to be true, that alien assimilation depends chiefly upon the American attitude.

Now, brethren of the ministry, leaders of the denominations in this country, honestly go down into your own hearts and find out what is your own attitude towards the mass of the immigrants. They are here; we must evangelize them, and yet we have only played around the fringes of this great subject. Now, if you will begin a personal investigation, brother minister, of your locality and your own field, and find out for yourself what foreign element is there, and then see if you personally can do something to touch it, not first of all with the Gospel, but first of all with the gospel of humanity, if you will bring your self into a kindly attitude of spirit and then a kindly relationship with some body in that immigrant population that is around your church, if you will arouse your young people to see what they can do to touch humanely and helpfully this element, then you will begin in my judgment at the right point. Never shall we succeed until we come to feel that every pastor and every member of every church must have a personal interest in this work, and it must be of the evangelistic type.

REV. W. I. HAVEN, D.D., Secretary American Bible Society, New York:

I do not come, brethren, to add to the eloquence to bear upon this momentous subject, but simply to bear testimony to a few facts that might not come under your observation if I did not present them, and I presume it is my duty to bring them to your attention. A few years ago this incoming tribe of people brought to our Society a great responsibility, and I only speak to you this morning that you may know that we stand by your side ready to help you as your hearts are moved by this eloquence.

Last year there were established seven great domestic agencies, cover-

ing over thirty-two States of the Union, under the auspices of the American Bible Society, which represents, if anything in the world represents, a federated purpose and method of reaching these people. Those seven agencies employed last year forty-three workers, nearly every one of them trained in the speech of some of these foreign people, so-called. That is, we had Slavic and Greek and Italian and Polish and Hungarian and Bohemian colporters moving about from state to state, and city to city, and village to village in over thirty states of this country. We appropriated for that work last year over fifty thousand dollars, a new program, in order to stand with the pastors in this country in reaching these people; and we have not only done that, but we sent a workman over to the old country to go through all the principal cities and get acquainted as to the best editions and versions of the Scripture to meet the needs of these people, and we have imported the Scriptures until we have had to enlarge our warehouses to take in the thousands and thousands of volumes that have come to us.

Now we stand ready to put in your hands at the merest cost of production, and oftentimes at much less than that, for your missionary work, the gospels and the New Testament in over sixty-five languages, and we stand ready to give you whole Bibles in many of these languages; and if there is anything we can do to help you go to these people with this simple message of the New Testament, we are with you, whatever may be your church, whatever may be your denomination, to be your fellow-laborer. And I want to say that if we cannot learn to speak their language, we can hand out to them the Gospel of our Lord Jesus Christ in their own tongue, and we can reach them and touch their hearts and open up the way of their coming into the churches. In one of these agencies alone last year more than five Christian churches were formed as a result of this simple colportage, and I listened to a gentleman yesterday who told me as he went about he knew of no more important work being done to make these people feel the welcome of this country than this work of giving to them the message of our Savior in their own language.

Dr. Ives wishes me to speak of the parallel columns. That means we have eight or ten or a dozen copies of the New Testament in which the English is in one column and the foreign language is in another. We call them bilingual, and they help in reaching these people.

The resolutions presented by Dr. Potter, the first draft of which had been made by the chairman of the committee, were then adopted. (See page 260.)

The Committee on Credentials reported in regard to an application for membership from the Schwenkfelder Church, and on motion of the Chairman, Dr. E. B. Sanford, the Rev. O. S. Kriebel, of Pennsburg, Pa., of the Schwenkfelder Church, was received as a corresponding member.

A GREETING TO PRESIDENT ROOSEVELT

It was voted that the President of the Federal Council be instructed to send the greetings of the Council to the President of the United States. Bishop E. R. Hendrix, D.D., subsequently sent the following message to the President:

The President, Washington:

The Federal Council of the Churches of Christ in America, representing eighteen million communicants and fifty millions of population, send Christian greetings to our Chief Magistrate from the city where was held the Constitutional Convention presided over by Washington, which made possible our great and united Nation.

EUGENE R. HENDRIX, President.

December 5th.

It was voted that when the Council adjourn it be to meet on Monday morning.

SATURDAY EVENING.

Witherspoon Hall.

A popular meeting was held in the interest of Young People's Organizations. (See pages 419-441.) Addresses were made by Mr. Franklin Spencer Edmonds, Mr. W. N. Hartshorn, the Rev. George Elliott, D.D., the Rev. Paul S. Leinbach, and the Rev. Charles R. Erdman.

Sunday Afternoon, December 6.

An interdenominational meeting in the interest of the several brotherhoods represented in the Council, was held in Witherspoon Hall. (See pages 462-480.) Bishop O. W. Whitaker, the Rev. William Henry Roberts, D.D., LL.D., and Mr. Nolan R. Best were the speakers.

An interdenominational meeting in the interest of The Church and Labor was held in the Lyric Theatre. (See pages 442-461.) Mr. D. A. Hayes, Bishop E. R. Hendrix, and the Rev. Charles Stelzle spoke.

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MONDAY MORNING, DECEMBER 7.

Witherspoon Hall.

The Rev. J. R. Howerton, D.D., Lexington, Va., former Moderator of the Presbyterian Church, U. S., presided. The Scripture lesson was read by the Chairman, and prayer was offered by Rev. Joel S. Ives, Hartford, Conn.

The Minutes of Saturday's session were read and approved.

The Business Committee reported through its Chairman as follows:

The Business Committee respectfully reports upon the following matters:

1. That the following resolution be referred to the Committee on Family Life:

Resolved, That a deliverance be made by the Council on the subject of the Uniform Divorce Bill, prepared by the National Divorce Congress.

2. A communication has been received from the Inter-Church Temperance Conference, asking that it be made a department of the work of the Federal Council. The question is submitted to the Council as to whether this paper shall be referred to the Business Committee or the Temperance Committee.

Respectfully submitted,

WM. H. ROBERTS, Chairman.

Resolution No. 1 was referred to the Committee on Family Life, and Resolution No. 2 was referred to the Business Committee, which presented the following report upon it, which was adopted:

The Council having referred the paper from the Inter-Church Temperance Conference to the Business Committee for consideration, the following action is submitted:

Resolved, That in the judgment of Council it is not best to establish departments of work such as are suggested in the paper from the Inter-Church Temperance Conference.

Resolved, That the Federal Council of the Churches of Christ in America rejoices in the fact that so many denominations have appointed official Temperance agencies, approves of their co-operation one with another, and expresses the hope that all other bodies represented in

this Federal Council may take such action as to them may seem wise in support of Temperance Reform.

Respectfully submitted,

WM. H. ROBERTS, Chairman.

It was moved by the Rev. E. B. Sanford, D.D., that a committee of five be appointed by the chairman to prepare resolutions of thanks. The motion was adopted and the following committee appointed: The Rev. J. H. Garrison, D.D., the Rev. Levi Gilbert, D.D., the Rev. Charles L. Thompson, D.D., the Rev. James L. Barton, D.D., and Mr. A. B. Pugh.

The following resolution offered by Bishop Cranston was adopted:

Resolved, That by the same method provided for the nomination of the Executive Committee there shall be nominated an alternate for each member named for said committee, and that the Executive Committee, in the absence of any principal, be authorized to recognize such alternate if present at any session of the committee.

The following resolution was presented and adopted:

Resolved, That the Recording Secretary be authorized to insert the name of Rev. Wm. H. Roberts, D.D., LL.D., the presiding officer at the opening sessions, as Acting President of this Council.

SUNDAY OBSERVANCE

The report of the Committee on Sunday Observance was presented by the chairman, the Rev. F. D. Power, D.D., of Washington, D. C. (See page 263.)

In speaking on the resolutions, Dr. Power said:

We would present certain resolutions, Mr. President and brethren of the Council. I greatly regret it seemed impossible to get a general meeting of the committee, but those of us who met to consider this question would present the following:

"1. It is the sense of the Council that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural observance of the first day of the week as the sacred day, the home day, the rest day for every man, woman and child.

"2. That all encroachments upon the claims and sanctities of the Lord's Day should be stoutly resisted through the press, the Lord's Day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.

"Whereas, A convention has recently been held in the city of Pittsburg, Pa., for the purpose of forming an organization which shall be nation-wide in its scope and shall concentrate the energy of all forces

working for the preservation of the Lord's Day as a day for rest and worship, and

"Whereas, The result of the convention has been effective steps in the organization of a Lord's Day Alliance of the United States; therefore be it

"Resolved, That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's Day as a day for rest and worship, as indicated by the organization of a Lord's Day Alliance of the United States, not only unifying the forces in this country, but bringing them into harmony with the organizations of Canada, England, Scotland, Japan, and other countries which are organized under the same name.

"Resolved, That we advise the constituent bodies of this Federal Council to appoint representatives to the Lord's Day Alliance of the United States, and make that organization the arm of all the co-operating forces for the above-named end."

Mr. President and brethren of the Council: We present this paper and resolutions without discussion.

After discussion the report and resolutions were recommitted to the Committee which subsequently presented the following amended set of resolutions which were adopted:

"1. It is the sense of the Council that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural observance of the first day of the week as the sacred day, the home day, the rest day for every man, woman and child.

"2. That all encroachments upon the claims and the sanctities of the Lord's Day should be stoutly resisted through the press, the Lord's Day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.

"3. Resolved, That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's Day as a day for rest and worship."

Mr. Alfred R. Kimball, the Treasurer, made a statement respecting subscriptions from the constituent bodies for the maintenance of the Federal Council.

DISCUSSION ON TEMPERANCE

The report of the Committee on Temperance was presented by the chairman, Bishop Luther B. Wilson, D.D., LL.D., of Philadelphia, Pa. (See page 267.)

In introducing the resolutions Bishop Wilson said:

So widespread are the evils of intemperance and so shameless the attitude of the traffic which has fostered them, that a statement of them

seems unnecessary. It is sufficient to remind ourselves and those whom we address that almost every problem which has engaged or will engage the attention of this Federal Council is aggravated by this wrong. It has been and still is the most prolific cause of pauperism, ignorance and crime. And we are doubtless agreed in the conviction that it must be removed if we are to carry out our program in the redress of wrong, the relief of suffering, the composure of social unrest, the elevation and enrichment of life in this and other lands.

As in respect of other questions, so of this, there has been of late a quickening of public conscience. In many places there has been developed a spirit of unity which, disregarding minor differences as to method, has rallied influence and effort against the common foe to the great advance of private virtue and public morals. We rejoice in what has been done and recognize in the achievement which calls forth our gratitude the result not of one organization but of many organized movements, which, with more or less efficiency, have appealed to well-nigh every motive and have drawn upon all sources of power in furtherance of this great reform. While, however, we recognize the significant advance which has been accomplished, we note also that in many places there is little evidence of improvement, and even where most has been wrought, the advantage secured can only be safeguarded by further aggressive effort. It is well to remember also that in the very nature of the case every foot of advance henceforth will be contested with increasing desperation upon the part of the liquor power.

So long as temperance was treated as an academic question and so long as effort was intermittent, or the temperance forces broken by ruinous contentions within the ranks, the enemy relying upon its safety could afford to answer the utterance of temperance sentiment with silent scorn or insolent defiance. But since the method of attack has been changed and the soliadrity of virtue and Christian faith has been more and more manifested in effort and result, the attitude of the foe has also changed; and since notice has been served that the saloon must really go, those to whom its going means financial loss have awakened to the imminence of danger, and it is to be expected that henceforth all will be done which may be done to prevent the threatened loss. This, then, is a day not for rest and complacent self-gratulation, not for divisive discussion, not for intolerant dictation. It is a time when the appeal must be to calm reason, the exhortation to unity of purpose, the choice of method being left to individual judgment, while certain great ends are held steadily in view.

It would seem that in its declaration the Federal Council can place the standard for individual practice only at total abstinence. It will not follow that if such a standard be agreed upon any one of the constituent members of the Council shall feel itself compelled to enforce adoption by harsh ecclesiastical method. We must recognize the fact that the social customs in all lands are not identical, and that there are doubt-

less differences in practice in respect of this among the bodies represented here. But as the science of to-day is publishing its condemnation of even moderate drinking, the church can surely do no less, and as great corporations are demanding total abstinence of those whom they employ, we who are leaders of religious thought must lovingly yet fearlessly insist upon the same as the law for the individual under the constraint of loyalty to Him who died to redeem us and yearns to lift each one of us to the highest ethical level. Whether we speak to men in conspicuous or obscure place, whether to rich or to poor, let the pulpits of a Federated Protestantism sound forth this note, the practice of the pulpit agreeing with its message, and there shall be begotten in many hearts such holy purpose as by the power of grace shall have its fruition in the transformation of the individual, the cheer of the home, the strengthening of the State, the adornment of the Church and the greater glory of God.

If it be right to preach the Gospel of total abstinence for the individual, so it must be right to include in our message every possible persuasive to total prohibition as the attitude of the State toward the traffic in strong drink. Conviction will differ as to the method of bringing about this result, but if we are agreed that the atmosphere of the State without the traffic would be kindlier to economic, intellectual, social, moral and religious life, then let us publish this as our conviction. Let us utter boldly our persuasion that the Twentieth Century is not the age either for the saloon, which has been called the "Poor Man's Club," or for the club, which in too many cases may be truthfully called "the Rich Man's Saloon." If the pulpit shall not attempt the task of defining the method by which this purpose may be wrought out, let it, nevertheless, reiterate its methods, placing the burden of its conviction upon the hearts and consciences of those who hear. So doing, the Church shall surely send forth into the walks of life those who shall solve for humanity in America the greatest moral problem of our history, and shall save us from the continued shame of seeing the coffers of state or corporation filled by a traffic which fosters and fattens on the vices of men, whether on the Congo or on the Delaware.

Adopting, then, as its ultimate purpose the principle of total abstinence as the rule for the individual, and prohibition as the rightful attitude of State and Nation, as means toward these ends so closely related, the Federal Council recommends first, the education of the young by the intelligent use of the temperance lessons in the Sunday-schools, and the introduction into secular schools, of primary and secondary grades, of such text books as shall make plain the effect of alcoholic indulgence upon body and mind, and show clearly the effect of the traffic upon economic and social conditions, and the relation of the traffic to pauperism, ignorance and crime. We recommend also the dissemination of literature in all languages presenting the results of scientific in-

vestigation, into all phases of the subject so that everywhere enlightened thought may be, and good citizenship be promoted.

Second, it recommends the recognition and approval in commerce as in the affairs of State, of those who honor conscience by their refusal to have part in the offence of the liquor power. And likewise it recommends practical disapproval of those who, for selfish ends, lend their power of thought or wealth or public office to the defense or support of this iniquitous traffic, either at home or in foreign lands.

It recommends the encouragement of every organization or enterprise which in any measure strengthens sentiment against the use and sale of alcohol as a beverage.

It recommends the re-employment of the old methods of Gospel Temperance with the public and private declaration that men and women should be, and by the grace of God may be, delivered from the thrall of strong drink.

It recommends a campaign of temperance pledge signing by young and old.

It recommends the appeal to citizenship, that prohibitive laws already upon the statute books of the several States shall be enforced, and that as opportunity presents these shall be supplemented by more adequate provisions until the rule of the State shall be the standard of our conviction.

And, further, it recommends, that the National Congress be urged so to frame its inter-State enactments as to avoid the nullification of temperance legislation in the several States.

Brethren of the Federal Council, we plead not for a new note in our Gospel, but for a new accentuation of the old note. We plead with God that our eyes be opened, that our hands be strong, that our hearts be very courageous. We plead with the millions represented here that "with malice toward none, but with charity toward all" we may do the right in respect of this "as God gives us to see the right." If a new measure of the Christ love shall fall upon us, if a new measure of divine power be given us, we can bring in a better day. Brethren, in the name of God and humanity we must bring in that better day.

As, long time ago, our fathers, delegates from the several colonies, dared to sign and send forth from this city their Declaration of Independence, refusing longer subjection to a throne which had abused their patience, so let us as delegates of the several churches send forth this Declaration of Right and Purpose, this compact, which shall be our pledge to each other and to God, to hasten as best we may the birth of a new liberty. It is not a new spirit which is needed, but a new manifestation of the old spirit.

By the inspiration of our common faith, by the blessed memory of those heroic souls who, under God, gave us what we have and made us what we are, by the manifest presence of Christ Jesus our Lord, who,

whether crowned with thorns or diademed with glory, is forever to our adoring hearts the King of Righteousness and Peace, God seems this day to be calling us, that in love each for the other, and under His guidance, we go forth to battle until death shall release us or the victory be won. And let us be confidently assured that if we be severally true to this declaration of high purpose, that day of victory cannot be long delayed.

In the discussion which followed several delegates took part, among them the following:

REV. FRANK D. PENNEY, Pastor First Baptist Church, Burlington, Vt.:

I rise, Mr. Chairman to express my belief that the report as read by the chairman has struck a higher position than any similar utterance that has ever been made in the memory of any of us. I am especially pleased because the report has been such as tends to unify our sentiment and crystallize our conviction. I am glad that the report represents and recognizes what has come to be true, that in States that were once prohibition but again went back to the license regime, we have after experience seen men of all grades of education and in every department of industry and learning turn to the great sentiment that prohibition for the individual is the only wise and safe course, and that ultimately prohibition according to the statement of the resolution is the only wise and safe goal towards which we must walk.

If you will pardon a personal word,—in the little State of Vermont I have found men fifty years of age who had never seen a licensed saloon. I saw men who because of certain reasons, which I will not stop to state, thought it best to see the popular use of liquor tried. The result was that piliticians, ministers, laymen, men and women in every walk in life, have come to state definitely and with their warmest, prayerful conviction that these two great principles are the only wise and safe ones to follow.

REV. G. E. REED, D.D., President Dickinson College, Carlisle, Penna.:

I wish to submit an amendment in the way of addition to the recommendations of the committee. It did not get before the committee in season to be considered.

We commend the action of Congress for the abolition of the beer-selling canteen in our military establishment and in National Soldiers' Homes, and also the appropriation to this date of nearly three millions of dollars for the erection, equipment and maintenance of recreation buildings for the benefit of the enlisted men; and we urge the membership of our churches throughout the country to resist the systematic efforts of the brewer to re-establish the official sale of liquors in these institutions."

BISHOP CRANSTON: I was called out during the reading of the resolutions. I would like to ask if anything was said in the way of urging favorable action on the bill now before Congress on the better

protection of the Indian Reservations. There is such a bill, and this would be a very opportune moment for this committee to make an expression concerning it.

BISHOP WILSON: Mr. Chairman, there is nothing.

BISHOP CRANSTON: Then I recommend the reference of that inquiry to the Committee on Temperance.

BISHOP WILSON: I am very sure that the committee will have no objection to inserting such a statement, and also in respect to the army canteen. I think I may speak for the committee as to those two features. If you agree upon them and Bishop Cranston's motion, they can be inserted.

BISHOP CRANSTON: My attention was called to this matter by correspondence from Arizona, and I was requested to bring it to the attention of the President. I had been absent from home, but I responded to the request as soon as possible, and I received a letter which assured me that had the request been a little earlier, the matter would have gone into the message, which I presume has been sent to Congress, so there is no lack of sympathy. What I want now is to give this movement a push, and just as hard a push as we can, from this center.

REV. WILLIAM HAYES WARD, D.D., LL.D., Editor of "The Independent," New York:

I want to raise the question whether in the recommendation to the legislation of Congress on interstate commerce there has been such careful consideration through legal advice of constitutional questions as would make that recommendation wise in the present form in which it is put. We know perfectly well that there has been a great deal of serious question as to that matter, and I should suggest that there be such an amendment, if it has not already been considered, by which we recommend such constitutional legislation as may be proper in reference to this subject. We all desire to have that interstate commerce come to an end, but we do not want to recommend any legislation which would be absolutely futile, because it will be sure to be put aside by the Supreme Court.

MR. EDWIN S. WELLS, Lake Forest, Ill.:

A layman, and yet I feel a very deep interest in this subject. I have no claim, I have no title, I am not a reverend, and yet I have been an elder in the Presbyterian Church for almost fifty-six years. I am the oldest elder in the Chicago Presbytery, having been fifty-five years a continuous elder in that Presbytery, and I suppose I can say what very few men can say who hover about the four-score years, that I have never been permitted to taste a drop of intoxicating liquor in my life. When I was about six years of age, there was scarlet fever in my home, and I lay in my little crib, and my mother watched over me, and in the silence of the night, when she thought no eye was upon her but God's eye, she lifted her voice in prayer over my little crib, and she thanked God that her boy was being restored, and she prayed God that her boy

might be saved from the doom of the drunkard. I heard that prayer. My mother did not know that I heard it, and I believe, if I shall be permitted to enter the courts of the eternal city and I see that mother, I will go over and put my arms about her neck and say:

"Mother, do you remember the prayer you offered when I was a little boy? I heard it; God heard it; and I have never been permitted to taste a drop of intoxicating liquor from that time."

I wish in this report there could be a recognition of the mother's influence, and I tell you, my dear brethren, if a mother can get an idea like that into the heart of her boy in the crib, you might just as well try to rub a star out of the sky as to rub such a principle as that out of the boy.

I have been greatly interested in this report, and I hope it will pass, and that I shall live long enough to see the day when this terrible curse shall be removed from our beloved land.

THE REV. FRANK MASON NORTH, D.D.,:

I would like to ask whether we are to vote upon the adoption of the resolutions or upon the adoption of the report with the resolution? If the motion was for the resolutions, I would wish to move as a substitute that we adopt the report with the resolution. I think we wish to make that our own as well as the resolution.

THE CHAIRMAN: The motion is to adopt the report and the resolutions.

The report and the resolutions were then adopted unanimously. (See page 272.)

BISHOP WILSON: Mr. Chairman, with the consent of the other members of the committee, I should like to report and recommend the adoption of the addition as to the abolition of beer selling, of the canteen, and as to the Indians, the following:

"We commend the action of Congress for the abolition of the beer-selling canteen in our military establishment and in National Soldiers' Homes, and also the appropriation to this date of nearly three millions of dollars for the erection, equipment and maintenance of recretion buildings for the benefit of the enlisted men, and urge the membership of our churches throughout the country to resist the systematic efforts of the brewer to re-establish the official sale of liquors in these institutions.

"We recommend such action by the State legislatures and by the National Congress as shall serve in the fullest sense to protect the Indians against the evils of strong drink.

If there is no objection upon the part of the committee, I would report these for favorable action.

THE CHAIRMAN: Bishop Wilson reports the supplementary reso-

lutions concerning the matters that have been referred to them by this body. It is moved that they be adopted. Are you ready for the question?

For the Temperance resolutions as amended and adopted see page 272.

LOCAL FEDERATIONS

In introducing the Rev. E. P. Ryland, of Los Angeles, Cal., Chairman of the Committee on Local Federations (see page 274), Bishop Hendrix said:

Brethren, this is where your whole work reaches a special culminating point, in the matter of Local Federations.

Mr. Ryland, who is president of the Church Federation of Los Angeles, made the following address in presenting the resolutions of the committee:

If this Council is to be really effective, I venture to assert that its effectiveness will rest ultimately on the fact that the spirit of federation has permeated the church membership of our country. The common people, the average men and women of our churches, must be brought into sympathy with the federation idea—must have aroused within them a federation conscience. Only thus, I am persuaded, can our organizations be made most effective. Ultimately our great strength lies with the eighteen millions of men and women who compose our congregations. When they have a well-developed federation spirit, then this Council can speak on so great a question, for instance, as that of "The Church and Modern Industry" and its voice will be the voice in very truth of a mighty host. In order to make the "Plan of Federation" effective, to create such a conscience among our people, it is of prime importance that local federation be organized in the cities especially of our country. The following questions then, become pertinent:

1. What is a local federation of churches? Brethren, I ask you to consider this statement: It is not a ministerial union. However necessary and very effective a ministerial union may sometimes be, that is not a federation of churches. Neither is it a self-constituted committee of individuals, however effective such a committee may be in accomplishing certain desirable results.

A Local Federation of Churches, as I conceive it to be, is composed of all the members of all the congregations that consent to become parts of such a federation. There is a congregational spirit that is necessary to the accomplishing of largest results as a congregation. There is a local denominational spirit that is necessary to the accomplishing of largest results locally as a denomination. There should be also a federation spirit,—a distinct consciousness on the part of the churches of being members of the larger body of Christ in that community,—that is

necessary to the accomplishing of results that are often beyond the power of any denomination to accomplish or that can be accomplished most effectively by the united Christian forces.

2. Local organization and local work are the secrets of the life of such a federation. My first hand knowledge of local federations comes almost entirely from experience in my own city and hence the references that will be made to the work there. There we have gone forward without precedent, building our organization to suit local demands and yet embodying, I believe, in it what will doubtless be found necessary to all city federations. If you will permit me, I would like to state briefly our form of organization.

We have a Local Federation Council, composed of all the pastors and at least one layman from each congregation, the larger congregations being represented by one layman for each three hundred members. The Council is thus composed of something over three hundred picked men. There are about one hundred and fifty churches in our Federation. The Council elects the officers of the Federation annually, and these officers nominate the chairmen of the standing committees and together with these chairman form the executive committee. The Council meets once a month; the executive committee meets once a week; the standing committees are at the call of their respective chairmen; and at least once a year we have mass-meeting of the Federation.

But involving as this does, an annual expense, a necessary annual expense of about $1,800 for maintaining an office and a paid assistant, it must accomplish results that justifies its existence. What can such an organization accomplish in one of our modern American cities? I speak now from experience in Los Angeles. Brethren, the mere existence of such a Federation is a continual declaration to the world of the essential oneness of the evangelical churches of Christ in that city, a result in itself of no mean worth. We have never hesitated in our own city to declare our regard for denominationalism. I dare indulge the hope that the Church may never fail of profound gratitude for the inestimable labors of the men who have gone before us, the reformers before the Reformation, and those equally mighty leaders after the Reformation, who in their zeal for liberty created many divisions in the Church, but they have at once made it possible for us to seek true unity in the spirit of liberty and of love.

But we have come to a time when the obligation seems to rest on us to declare throughout our American communities the essential oneness of the body of Christ. There are multitudes in our cities who are as indifferent to and as ignorant of the causes of division among us as are the men of China and of Korea. And they are often seemingly confused by these divisions. If we can effect the creating of a knowledge in a community that the churches of Christ absolutely are one, we have in that very thing accomplished that which will be of the very greatest value.

But there are other results that we have been enabled to accomplish in our city. Not only have we made declaration of our oneness, but on the streets of the city men of all denominations have preached the one Gospel of our Lord Jesus Christ. During the months of January and of June of the present year, at twelve points at the heart of our city, at noon, men representing the different denominations have spoken to vast audiences of their fellowmen and there has not been one discordant note. They have uniformly declared the essential fundamental truths of our Christian religion, and the result in our city has not only been in their method of declaring our oneness, but it has also been the bringing of something like six hundred or a thousand men to a public confession on the streets of the city of their acceptance of Jesus Christ as their divine Lord and Saviour.

In the matter of Sabbath observance, in our State, California, there is no Sunday law. I think possibly that is the only State in the Union without a Sunday law. We are hoping that ere long our Legislature will pass such an enactment. We have some local laws governing the matter of the Sabbath that are little cared for and the churches are compelled to be persistently bringing to the attention of the people the fact that there is a Christian Sabbath.

For instance, last spring, when our fleet that was making its way towards the waters of the East, was about to come into Port Los Angeles at San Pedro, two or three days before the fleet was to arrive there was sent broadcast advertisement of the fact that Sunday—the fleet was to arrive late Saturday evening—was to be the greatest holiday that we had ever had in California. It was the Sabbath day and it was the Easter Sabbath day, and that organization in that part of our State that made for unrighteousness was going to make capital out of the fact that there was to be a great naval parade for ten or twelve miles off Long Beach, and there was to be the converting of our Easter Sabbath into a day of desecration and, if many of the plans had been carried out, into a day of shame. There was no law to appeal to; there is no law in the State. There was not time to call a mass meeting of Christians.

Our Church Federation Executive Committee met. Admiral Evans had gone to Paso Robles suffering from rheumatism, gone there to receive treatment. We sent to him at once a telegram asking him respectfully to countermand any order for the holding of such a naval parade on the Sabbath day. We received a reply from his secretary that Admiral Evans was sick and could not be disturbed. We at once sent to him another very urgent telegram saying:

"The Federated Churches of the City of Los Angeles do respectfully and earnestly ask you to countermand any order for the holding of a naval parade on the Easter Sabbath off the coast of Long Beach."

Admiral Evans at once sent us a reply and mailed to us a copy of his order to the fleet. He said:

"If the Federated Churches of Los Angeles demand that there be no such naval parade, then there shall not be a naval parade."

And they brought to bear, gentlemen, every influence possible to influence him to withdraw that order, and absolutely the board of trade of one of the southern California cities sent a delegation to the Federated Churches of Los Angeles to ask them if they would not withdraw their objection. But that sturdy old Admiral said, "There shall not be a parade," and he stuck to it to the last.

There is such a thing as our keeping in touch—and we do constantly keep in touch—with the city council. That has a little bit of worldliness about it. But, gentlemen, the forces of evil in our city know everything that is to be considered in our city council. There can come up no question but that the saloon men and the race track men and the gambling men know exactly what is to be considered, and we thought that, while it might have a tinge of worldliness, it would have a stronger tinge of common sense for the forces of righteousness to keep in constant touch with the city council of our city. And now there comes no question that involves public morals before the city council of Los Angeles but that the Executive Committee of the Church Federation knows what it is to be and when it is to be considered. We have a lawyer, a professional Christian man and an able lawyer, who is willing to act as the chairman of our Civic Righteousness Committee, who in twenty-four hours—aye, in less time than that—can call together as representative a body of men as Los Angeles affords, to meet him at the city council and to demand that certain things shall be done or certain things shall not be done, as the case may be.

We have in a small manner gone into that great question of the Church and Industry. It seems small after we have considered the great questions here, and yet if a number of cities could accomplish as much it would be a very large result. For instance: The retail clerks of the city made an appeal to the Federated Churches asking that the almost inhuman custom of keeping the large stores of the city open on Saturday night until ten or eleven, or sometimes twelve o'clock, be done away with. It was with the extremest difficulty that we accomplished this. We had merchants, men of large ability and large affairs, who would act on our committee to see if it could be brought about, and at last we did succeed in having the department stores close at six o'clock on Saturday evening. That meant relief to about eight thousand young women and girls.

After that had been in operation for about a year a new department store was started in the city, a small institution; but this institution came out one morning with an advertisement that on the next Saturday it would keep open until ten or eleven o'clock at night. Our Church Federation at once sent a representative to the men who managed this store. They did not care for the churches. They did not care very much for the moral question involved. The only thing they seemed

to consider was the matter of the proceeds, the gains to their business. Our representative went to them and laid the matter before them. They said: "Gentlemen, what congregation are you from?" And our representative said to them, "We are not from any congregation. We are from the federated congregations. One hundred and fifty churches, nearly forty thousand men, women and children in our city are demanding that you do not open your store on Saturday night, for that will mean the opening of all the other department stores," and about the middle of the next week there came out in our daily papers a large advertisement or statement to the effect that this store would close its doors at six o'clock on the next Saturday night.

There is another work that we have accomplished in the investigation of interdenominational enterprises. In our city, as in all cities, there are multitudes of projects that are asking to be presented to the congregations of the city that they may get the funds for the carrying of them into execution. We have gotten the churches to agree that they will not attend to the appeals of the men who bring such projects before them except they receive the endorsement of the Church Federation. That means a saving to the churches of a vast deal. We have gentlemen on that committee who will go to the very bottom of every question; it is a matter of conscience with them; and if an appeal is made to us for endorsement, these gentlemen go into its merits, and if we endorse any project it is very apt to meet with a hearty response from the people. If we fail to endorse it, it is very apt to receive no response whatever.

We are trying to work out the problem of dealing with the foreigners in our city from a missionary point of view. We want to change the custom of having half a dozen churches doing missionary work among the Chinese, and, if possible, have it done in a more systematic manner, and in a manner that will approve itself more thoroughly to the business men of the world. Another matter is the locating of churches. We want if possible to influence the locating of new churches so that there shall not be an overlapping of territory, and there shall be a doing away with that unseemly rivalry between the denominations of the city.

Bishop Wilson said that the club is ofttimes "the rich man's saloon," and yet, gentlemen, the club is part of the life of any city. We have a number of clubs in Los Angeles, elegantly appointed club rooms, but in every case there is at the heart of the club idea also the drinking idea. So much did that become apparent that recently our city attorney has seen fit to take away from the clubs of the city the right to dispense intoxicating liquors at all. But that practically removed the possibility of club life from a great many of the men in the city who needed, and who really desired to have, that kind of a life at the heart of the city, and it seemed to us possible that there could even be formed a Federation Club that could have just as elegant quarters as any other

club in the city, that could have as delightful a place for a gentleman to take his luncheon, or to bring his friends, or to have a meeting of a committee, as any other club in the city. We began on a small scale about three years ago. Recently we have found it necessary to enlarge our quarters, and we have purchased a lease for the top story and the roof garden of a new office building there, and we will have a club in Los Angeles that will be as delightful for its appointments as is any other club in the city, and, gentlemen, Christ is at the heart of it. You can go into the club, even as we had it on a small scale, at any noon hour in the week, and you will find there the meetings of committees from all denominations. It has proved to be a perfect beehive of church activity, so many of the business men who have large affairs resting upon them desire the noon hour for the time of transacting the business of the kingdom of Christ, and they come there in numbers from all the denominations in order that they may attend to this business that belongs so distinctly to the kingdom of our Lord.

Because of the possibility of what a local federation of churches is, because of the possibility involved in it, we are asking you to adopt the resolutions that we have prepared.

I have submitted these matters, brethren, from out of our experience. It is not a matter of what might be accomplished, nor I am not speaking of the dreams that I may have of the future. I have large thoughts for what can be accomplished through the Church Federation, but what I have said to you has been spoken from out of our experience. We have actually accomplished a vast deal in the city of Los Angeles, and we believe that in any city such results can be accomplished, and therefore we ask you to adopt these resolutions.

The discussion went over until the afternoon (See page 130).

Monday Afternoon.

The Rev. S. C. Breyfogel, D.D., Reading, Pa., Bishop Evangelical Association, presided. The hymns, "Blest be the tie that binds," and "Come Thou Almighty King," were sung, after which President George E. Reed, of Dickinson College, Carlisle, Pa., offered prayer.

WEEKDAY INSTRUCTION IN RELIGION.

The report of the Committee on Week-Day Instruction in Religion for School Children was presented by the Rev. George U. Wenner, D.D., Chairman, of New York. (See page 278.)

In the discussion of the resolutions Dr. Wenner said:

Mr. President, This subject was referred to the Executive Committee of the Federal Council by the Interchurch Conference three years ago,

and so far as I remember it is the only subject that has come to us from that Conference.

Apparently it is a matter of having religious instruction on some other day than Sunday or besides Sunday; that is, having Sunday-school on some other day also; but in reality it is an appeal, in the first place, to the churches to resume their legitimate function of education, and, in the second place, a claim on the public school to recognize the right of churches to a certain proportion of time for the purpose of giving religious education; hence the emphasis of this subject is to be placed upon the duty and the right of the churches to give systematic religious instruction on weekdays.

The importance of religious education need not be considered here, nor will any one question that theoretically it is the Church's duty to give religious instruction. "Teaching them to observe all things that I have commanded," means simply teaching and training, which is a duty which has been imposed upon the Church by her Divine Master. But practically the Church has absolved herself of this duty. She has transferred the task—the Church in America—she has transferred her task to the Sunday-school. Now the value of the Sunday-school we all recognize. We would not diminish its activities for an instant, but the question is, is it an educational force as compared with the public schools, and does it reach all, so that the general feeling is that we can absolve ourselves of the duty of religious education by saying that the Sunday-school does it?

And, again, we have depended to a certain extent upon the religious exercises of the public schools, but we know they are very limited in extent, consisting of the reading of a psalm and the reading of the Bible, etc. We would not do away with the religious exercises in the schools. The use of the Bible for certain purposes is entirely legitimate, although in other respects it might be questioned. Neither can we depend upon the ethical instruction in schools, to do right, to be obedient to your parents, the value of an oath, kindness to animals and all those things. There is no reason why ethical instruction should not be given to a large extent in the public school. We would not diminish that at all. Neither is there any conflict with the parochial school, although the conflict would come in when the parochial school demands a certain amount of money from the State for carrying on the parochial school. With those, however, who desire to carry on the parochial school without any demand on the State for money we have no quarrel at all. All these means are entirely legitimate within their sphere, but they do not reach the full extent of that which the Church means by religious education for the purpose of preparing children for membership in the Christian Church. Therefore, this resolution and this action has been formed to be presented to the Federal Council, raising the question whether, in view of this duty of the Church to provide a systematic and proper religious instruction for all its children, some steps should not be taken.

Realizing this duty, which the churches are beginning to do more and more, the question then is, is it time for the Church to resume her function of religious education; and then the question will arise, how shall it be done, by what method and by what arm?

If you will permit me a personal reason—I was brought to an attempted solution of this question by an experience of some years on the East Side of New York. For the last fifteen years, realizing the necessity of this, I brought the children together at four o'clock in the afternoon, after school hours, for six days in the week, in six different grades, each grade on a different day, and from four to five or later the children were trained in various subjects, preparing them for the Church—children from five years to fourteen—hymnology and Bible history and Church history and catechism and Bible stories and all these things. But the difficulty was that the children said, "We have so many school lessons," and the parents said, "The children have their piano lessons to learn," and they brought home an assemblage of books, and said, "We cannot learn the Church's lessons if we have the school lessons to learn." So the conviction was forced upon me that the public school was crowding religious instruction out of its curriculum and leaving the Church no chance except the voluntary efforts that could be made on Sundays. This then brought up the question: Has the Church any right to the time and to the privilege of conferring religious education? And that brings me to the second question which is before us: Has the Church a right to any part of the time of weekdays for the purpose of exercising her legitimate function of religious education?

The answer to this is, first that it is first an inherited right, and secondly, that it is an inherent right.

First, then, an inherited right. All the history of the Church shows that the Christian Church is the mother of education, and whatever the modern State has in the way of public school education she has because the Church founded the public school. That is simply a question of history, a simple historical fact; and the higher development of the educational system during the last two centuries has been owing to the work which Christian teachers did for the purpose of introducing public education. But in our American system we have gradually crowded it out. The growth of modern subjects, and the increase of secularization, has reduced the Church more and more to a minimum, and yet in all other Christian countries outside of America, even under that pressure, the churches still have from sixteen to twenty-five and in some cases even thirty per cent. of time for religious instruction. America is the only civilized country on the face of the earth which has made no provision for definite systematic religious instruction. We do not complain of that, because it is entirely in harmony with our political system. We do not complain of it, but we do say the Church somewhere has a right to that which she herself has provided, and that under all

systems of equity she has a claim to that thing which she herself has produced and which she has given as her contribution to modern civilization, to the civilization of the world.

She has, therefore, not only an inherited right, but she also has an inherent right. The Church cannot live without religious education. "As soon as we have no schools," said a Roman Catholic bishop, "we shall have no churches," and when the Protestants were driven out of Austria several centuries ago, the Catholics said: "We will persecute them," but a wise diplomat said, "Do not persecute them; close their schools." They did so, and in forty-five years there were no more Protestants in Austria, and so we may say it will be with us unless we have a system of religious education,—a sowing of the seed, a way of bringing the truth to the young and to the people in the mass, and considering the people as a community, and have the right and the privilege of bringing to them in their formative and pliable years these truths we desire to teach. We shall find it is too late if, many years after their formative period having passed, we endeavor to bring to them the truths of religion. At all events, we shall not succeed as we ought to succeed. This question, therefore, is forced upon us as an inherent right of the Church. The Church demands it because without it she cannot exist, and the State, if it should interfere with us and interfere with the exercise of this function, would at the same time be interfering with her own best interests; for when religion is no longer a controlling and a vital force in the community, the welfare of the State is at an end.

While the resolutions are being distributed, I will take the opportunity of reading them, as the result of the deliberations which we have taken in this matter.

"First, That there can be no true education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty.

"Second, That the hour at Sunday-school, the religious exercises of the public school and the ethical instruction of the public school do not meet the requirements of adequate religious instructions.

"Third, That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right, and this right should not be ignored or curtailed by the State in its arrangements of the course of school studies."

I can only say perhaps in illustration of this third resolution, that leading educators throughout the country do not object provided the Church is prepared to take upon itself this obligation. The Commission of Public Education in New York State and the Superintendent of the schools in New York City have both of them said that when the Church is ready to undertake this work they are ready to concede it. But in many minds there is a disposition to question whether we have a right to any good portion of the time during the week. They say, "Take Saturday," but we say, "Thank you; Saturday is a day of recreation.

If Saturday is a good school day, take it yourselves; we do not want it.'' They say, ''Take Sunday.'' We say, ''Thank you; Sunday is a day of worship. On it thou shalt not do any work, and we do not wish to impose any tasks upon the children upon that day. If Sunday is to be used for a school day, take it yourselves; we do not want it. We want just as good a day and just as good a time as the public school has for our purposes of religious education. We claim it not as a privilege or as a favor, but we claim it as a right.''

''Fourth, That whenever and wherever public sentiment warrants such a course, the public school should be closed on Wednesday, or some other afternoon, for the purpose of allowing the children to attend religious instruction in their own churches. An allotment of eight per cent. of school time for religion is not an immoderate allowance.''

And if they claim, ''We have not time enough,'' they have a good deal of basket work and music, and a good many other things, that might perhaps be put on some other day. We simply say, add a half an hour to each of the four days that you have left, and you have ample time to fill up with these subjects that you have on hand.

''Fifth, That this Federal Council appeals to the churches of America, to all ecclesiastical bodies, to the religious and secular press, to the educational boards of the Church and the State, to all fathers and mothers, to all who desire that the children of this land may be brought up in the fear of God and the love of His truth, to support this claim until it becomes an integral part of our devotional system.''

President George E. Reed, of Dickinson College, expressed the fear that the Council would be assuming too much if it adopted the resolutions as they were presented. He said in part:

Personally, I do not believe that we ought to endorse the resolutions or recommendations which have been submitted. We ought to be very careful not to interfere with the privilege of the State and its department of work or of the Church's in the other. Keep the Church separate from the State is a good safe principle in American life, and here is an entering wedge to the contrary. It is the business of the State to give secular education. We say it is the business of the Church to provide the religious education of the children of this country. The Church has its opportunity, and the State has its opportunity. And I do not think we should ask the State practically to curtail its hours of instruction that the Church may have a larger opportunity than is has. It is asking too much. They are crowded now for time. I believe the emphasis should be placed on religious education, but that it should be done by the Church and through the channels of the Church. It is not done by the Church at the present time very largely. It is neglected in the families. I think that if we should urge a larger effort to indoctrinate the children of the country in the principles of re-

ligion at the home altar as well as around the altar of the Church, we should be entirely safe. I am opposed personally to what seems to be a movement to mix the functions of the Church and State in regard to a very important and very delicate matter. There is a great body of people in this country that claim about all this paper asks for, and we as a body here are opposed to the claims of that particular body of people in this country, and still we would approach very dangerously to the position of that particular organization.

The Rev. H. W. Barnes, D.D., of Binghamton, N. Y., while asserting that he believed most thoroughly in religious education, added that he felt it would be "a recognition of a mistaken position if we assume that the burden for that rests upon the Church instead of the parents," and "the way to reach it is through the parents" being stimulated and urged positively to put their children under the popular and public religious instruction of the pulpit.

Mr. Nolan R. Best, Editor of "The Interior," of Chicago, said in part:

The public schools of this Nation are the greatest unifying force amongst us. They furnish essentially the cement that binds together all our people. They are the one assimilating power which gives in this country homegenity. I know of no other. And when we talk of week-day instruction in morals for the children and young people in this country, we ought to speak from a platform so broad and so fair that we may enlist the co-operation, not simply of all the churches, but of all fair-minded citizens of all names and orders in the country. It seems to me that such a proposition, if we went to work sincerely to develop it, might be found.

I believe that fundamentally this is a proposition that Protestant and Catholic and Jew and Gentile as well as the vast portion of the mass of people outside of all religious bodies will agree upon,—that the State for social and civic reasons has a right to instruct the children of the Nation in the public schools in whatever of morality and whatever of moral sanctions are necessary to perpetuate a self-governing commonwealth. I take it that no man will deny that an atheistic society could never perpetuate a self-governing commonwealth. We must have a body of citizenship with a sense of moral responsibility pervading it, and the public schools ought to give to the children who are growing up to be the next generation of citizens that sense of moral responsibility They ought to lay upon the consciences of the children of America the sense that they are responsible to the supreme governing power of the universe for right deeds and for right relations toward their fellow-men. I do not think that there is any body of citizens in this country who, if

that proposition is presented to them in honest fairness, free from all sectarian bias, will deny it.

I believe that upon that principle we can have a unified and unifying movement of American citizens to give moral sanctions in our public education, theistic sanctions, and I would wish—I have no proposition to present—but with all my heart I wish that this Federal Council of Churches might at least set its feet upon that pathway to go forward to find some point of agreement, some common principle that would unite all the churches and, more than that, every man in all the country who in his heart knows that an immoral republic could not endure, and that therefore in very self-preservation this republic of ours must insure morality among its rising citizens.

REV. BISHOP THOMAS B. NEELY, D.D., LL.D., New Orleans: Mr. President and brethren: There is an organization in this country that claims the right to interfere with the public schools and public school funds. Let us not put ourselves on that side. The public schools have done a great work for the people of this land. Let us not mix the Church with public school instruction. If we have a right to say we must have Wednesday afternoon, we have a right to say we must have Thursday afternoon also and Friday afternoon and every other afternoon; and if we have a right to say that, then we have the right to say that we should have all the days, and have our parochial schools instead of having public schools. That is the principle that is involved in the report presented to-day. I presume that the matter was not thoroughly thought out, but it does seem to me that it is full of danger and we ought not to attempt to interfere with the public schools.

REV. RUFUS W. MILLER, D.D., Secretary Sunday-school Board of the Reformed Church in the United States, Philadelphia, Pa.:

Mr. Chairman and brethren: It seems to me that we need to clarify our thinking a little on this subject. Let us remember, first of all, that three years ago the Inter-Church Conference on Federation unanimously passed the substance of these resolutions. Let us remember that it is a recognized fact which does not need argument nor resolution that it is the duty of the home to provide religious instruction, but it is likewise the duty of the Church to assist the parents that they may give proper religious instruction. That is the emphasis that is in these resolutions. Brethren, we do not propose in these resolutions to introduce religion into the public schools, for we believe emphatically that the State has nothing to do with that subject, and for the very reason that it has nothing to do with the subject of religion—in teaching generally we recognize that it is Christian, but in teaching generally it has not the right to do that,—for that reason the Church must provide a method.

Now we recognize that the Sunday-school is doing a good work. The International Sunday-school Association, in response to calls from all over the country and in harmony with the expressed views at this gathering as represented the other day in our action, will provide in the

near future a system of graded lessons. Let me ask you, brethren, if we look on this question from the correct point of view? Is it the graded lesson that is going to solve the question of religious instruction? Is not the trouble more fundamental than that. There are three essentials from the pedagogical point of view which make it impossible for the Sunday-school to do all the work that is required in the matter of religious education; and, practically, if we fail to put on record something of the kind that we have before us to-day we are assuming that the Sunday-school, with what the home can do under changed social conditions, is all sufficient. But there are three essential factors that we need to recognize.

First, the time. It is the time element that is the point of weakness in our modern Sunday-school system—a half an hour a week practically for serious study and teaching against thirty hours of instruction of the public school system. I have no time to elaborate that, but you can see the point. And, second, the rest day, the time when the instruction is given. Sunday is a rest day. The traditions of the day, the usage of the day, is against home study and serious study on the part of our children, and we know how hard it is to secure that work in the Sunday-school to-day. And then, third, the most fundamental essential factor in the difficulty confronting us of the Protestant churches to-day is the lack of continuity in the matter of religious education. What could we secure in our public schools if we had a half an hour a week studying geography once in seven days, a half an hour a week in history once in seven days? Surely the Church has a right to say to the State: "We will assist you in the very foundations of your existence, we will discharge our duty; and, brethren, I believe that this Federal Council that the federations that are in view over the country, will make it possible, not to be devisive as one speaker has suggested, but to secure through its federations united action on Wednesday afternoon in giving religious instruction in the churches and through the Church and throughout the united churches in the Federal Council. These graded lessons proposed by the International Lesson Committee for the elementary grades of the Sunday-school would make a splendid beginning on Wednesday afternoon, if we could have it. I think we need this, brethren. We need it, and we need more than this in moral and religious education through the churches.

BISHOP EARL CRANSTON, of the Methodist Episcopal Church: Brethren, I feel almost guilty of an impropriety in attempting to speak upon a matter of this kind without more authority, but I am thoroughly persuaded that the action proposed is not in shape to be endorsed by anything like a unanimous vote of this Council, and to be endorsed by anything less than an approximately unanimous vote would be unfortunate. We ought not as a body to take any action which has not been so well considered as that we should be willing to have it analyzed in its every detail by the keenest minds in this country. Our action

should be deliberate, it should be thoroughly considered; it should be dignified; it should be comprehensive.

To me at first thought this appears to be an advice or the beginning of a movement, the first practical result of which will be to excuse in yet larger and more unfortunate degree the parent from his responsibility to the child. Our people are guilty of the absurdity of using twelve to fifteen years to prepare their children for practical life in this world, and ignoring the law by which their souls require at least equal nurture for the preparation of their ethical nature for duty here and happiness hereafter. There is the inconsistency, which has been so well pointed out, in the attitude which these resolutions contemplate as relate to the parent and the State. But here are two or three practical matters that have not been suggested.

First, what about that Wednesday afternoon? Who shall give the religious instruction to the children? The pastor? Then his Wednesday afternoon will be perpetually pre-empted. What about the attendance? Shall the State be asked to require the attendance of the children upon Wednesday afternoon religious instruction? Then you are calling the State into active co-operation with you in the religious instruction of your child. What about the possibilities of bringing the children to that religious instruction? You will have in all your parishes families by the score who will ignore the provision if it should be made operative, and you will have boys and girls playing "hookey" by the hundred, and you will be putting out an opportunity for demoralization, it seems to me, which will be disastrous in its outcome. The State will say to us, "Why, you have Sunday. You ask us to guarantee you in the enjoyment of the Sabbath day. We are trying to do it. You have all day Sunday; you have Saturday with your children, and you ask now that your fellow-citizens who are not of your mind shall concede the instruction of a half day every week in order that you may do the duty which appertains to your Holy Day." And then, brothers, if we cannot persuade our children or compel our children to attend the preaching service on the Sabbath Day, how shall parents of that type be expected to compel their children to attend this religious instruction on Wednesday, when there is a strong appeal to every boy and girl to use that half day as a half holiday?

If you will look at the many perplexities which are likely to be here involved, it seems to me you will see at once that we ought to hesitate. But especially this. If we believe in the duty of the parent, as we here again declare, if we believe in the possibility of so instructing a child religiously as that he shall be preserved against the perils that beset him, if we believe in the efficacy of a Sunday-school at all, why call in this secular arm or ask for more time than God has given us in His own law for the right instruction of our children. Give these children right examples at home. Give the example of a proper reverence for God's Word. Let us as ministers, and our people as parents, accept

and assume fully their own responsibility, and we shall not be called by resolutions like these into a perilous alliance of activity with those who are really opposed to our public schools.

After a further discussion, a motion to recommit the resolutions was adopted, and on an amendment offered by Dr. Frank Mason North, of New York, a member of the committee the following additional members were appointed by the President: Bishop Ethelbert Talbot, President R. L. Kelly, the Rev. F. T. Tagg, D.D., the Rev. George B. Winton, D.D., President W. L. King, Rev. A. J. Lyman, D.D., and Bishop M. W. Leibert.

The report was discussed further on Tuesday morning. (See page 135.)

RELIGIOUS INSTRUCTION IN HIGHER INSTITUTIONS.

The report of the Committee on the Religious Instruction in Higher Institutions was presented by the Rev. D. S. Stephens, D.D., LL.D. (Chairman), Chancellor of the Kansas City University, Kansas City, Kan., and former President of the Methodist Protestant General Conference. (See page 288.)

Dr. Stephens, in presenting the report, said:

Your committee in considering the subject of Religious Instruction have realized that a difficulty confronts them. They have been impressed with the fact that methods which are adequate for religious inspiration at one time may be inadequate at another time. In framing our resolutions, therefore, we have felt we could best serve the interest in view by recommending the establishment of permanent bureaus or boards in each of the denominations, or college boards that are already existing with adequate power, to co-operate with each other and with institutions of higher learning in devising such plans for religious inspiration and instruction as may be indicated by the needs of the time. The religious life of the community, like the religious life of the individual, is a growth: "First the blade, then the ear, then the full corn in the ear." The best preparation for this work is the creation of an organism that can provide adequate expression for the religious need of the hour.

The imperative necessity for the recognition of religious instruction in our educational system is obvious. The world is slowly awakening to the fact that religion is essential to morality. The security of the State is imperilled if morality be deprived of its religious inspiration. The State has long since discovered that the stability of a democracy

is dependent on the morality of its citizenship, but it has not yet fully realized that morality is impossible without religion. The State has assumed the work of intellectual education in the hope that thereby it might secure the morality essential to its stability, but facts have demonstrated that intellectual training alone fails to secure the desired end. The reason why intellectual training along fails to make good citizens is because such training is powerless to overcome selfishness. Selfishness is a passion. It is not a product of the intellect, but a passion of the heart. It can be subdued only through the ascendency of a passion more powerful than itself. Altruism can supplant selfishness only through the "expulsive power of a new affection" that has its vantage ground in a personality beyond self. Selfishness can be suppressed only through imparted moral energy from a personality higher and better than self. This is why morality at last must appeal to religion. It can be quickened into life only through contact with divine personality.This makes education essentially a religious work. It necessitates spiritual inspiration as truly as intellectual instruction.

Religious love—religious faith—does for the soul what intellectual power cannot do. It reaches over beyond the limitations of individual life and appropriates moral powers and spiritual energies from personal life above self. It seizes upon dynamic powers of soul foreign to the natural disposition and assimilates them through the processes of faith and love.

The intellect alone cannot thus enlarge the resources of the spirit. It finds its solid footing in known truth,—in the life that is already possessed, already realized. Here is its ark of safety. But holy passion, as a dove, cleaves the air of unknown seas beyond and comes back with the olive leaf that tells of divine life and love. It is in this borderland between the known and the unknown where religion dwells. "While we look not at the things that are seen," says Paul, "but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." That spirit will die that dwells continually in the midday glare of certainty. It is well at times to grope our way forward in the dim and mellow light of a tender and hopeful susceptibility.

We shall find spiritual life not solely in the conquests already gained. It is the coming truth that vitalizes the soul. Paul realized this. "Not as though I had already attained," he cries, "either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." That is what constitutes the mind of Christ. It is the soul feeling its way toward life—the forward look of the soul—the upturned sensibility of love toward the Infinite. It is the tender im-

pressibility of love that saves men. That is why the Saviour made childhood the standard of the spiritual life. "Except ye become as little children ye cannot enter into the Kingdom of Heaven."

I sometimes think that the deadly influence of positivism upon the thought of this age has blinded men to the deeper truths of the Gospel. They try to interpret life and religion in the terms of a sense-bound philosophy. They try to measure religion by the standards of sense-experience rather than by the standards of personal life. The octopus-like grip of a materialistic philosophy stifles the life of the soul. It is the heritage which Locke and Hume have left to English thought. Even the Christian Church has not escaped the influence of what Carlyle calls the "Gospel of Dirt." But this philosophy is greatest in its omissions. "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

Has not the time come when the Church of Christ should part company with a philosophy that is blind to the deeper truths of life? Personality, with its deep mysteries, is a fact. It has a foothold in the universe, and personality is the theme which the Gospel illuminates. "The words I speak unto you, they are spirit, and they are life." Let us put religion on the basis where the Gospel placed it,—on the foundation of a regenerated experience. Let us re-establish the Religion of the Spirit. Let us build theology upon the facts of a Bible-inspired life. It is in the facts of a transformed conscious experience that we shall find the sure testimonies of religion. "Hereby we know that God abideth in us"—how?—"by the spirit which he hath given us." I tell you, if you have that spirit, the God-imparted disposition, the Heaven-born experiences, religion is no longer a theory; it is a fact.

This is the heritage the Gospel has left us. It has lifted man from thralldom to the life of sense. It has awakened in him a consciousness of his son-ship with God. It has introduced him to the boundless freedom of the divine life. Shall we not stand fast in the liberty wherewith Christ hath made us free, and be no more entangled in the yoke of bondage? Shall we sell our birthright for the mess of pottage offered to us by a cheap philosophy?

The world is hungering for the Religion of the Spirit. A great reaction from an earth-weighted philosophy is going on around us. The crude attempts to satisfy this hunger by Christian Science, by the New Thought, by Theosophy, and by the other "isms" of the day are evidence of this. The question presses itself upon us, Have we been true to our trust? Jesus alone has the words of eternal life. In Him only may the world find a true philosophy and a sound practical life. A passion for Him alone will unlock the resources of the soul. Theology will not save men. It does not reach deep enough. A passion for God alone can save men. Dr. Watson—"Ian Maclaren"—has said: "Theology is theory; Religion is fact." It has been customary sometimes to measure religion by theology. Might it not be better to make theology square

with Bible-inspired religion? It is the vital fact of a transformed life—of a regenerated experience—of a soul in actual commerce with unseen life—that can satisfy the yearnings of mankind.

I wonder what would happen to this old world if this movement that has brought us together, this auspicious and hopeful movement that is so full of promise for the future, should be baptized with the spirit of the living Christ, if the Saviour should be reincarnated in the body of his reunited church, prompting it anew to proclaim the Gospel of the Spirit through repentance and faith, inspiring it to new endeavor in exalting him before men? What, I wonder, might be achieved?

I hereby submit the resolutions adopted by our committee for your consideration.

Your committee at its meeting on Saturday adopted a resolution in addition to those which were previously reported, and I desire to have you permit Dr. Boville, a member of this committee, to present this resolution and explain it to this body.

REV. R. G. BOVILLE, Secretary, National Vacation Bible School Committee, New York:

Mr. Moderator, Brethren and Friends: I have been asked by the committee to present to you this closing resolution on the subject of Daily Vacation Bible Schools, and this resolution reads as follows:

"That we heartily commend the movement to employ college men and women in daily vacation Bible Schools for neglected city children, such as are conducted in leading cities under auspices of church federations, city mission societies and individual churches, largely with the cooperation of the National Vacation Bible School Committee. We recommend that our institutions of learning, and especially theological seminaries, establish social service scholarships for the specific purpose of enabling their students to engage in this ministry."

The Committee requested me, inasmuch as the particular resolution which I have offered is one that perhaps you are not so familiar with as the others, to state a consideration or two that might make it more easy for you to arrive at your decision as to whether it should bs adopted by the Council.

The committee feel that this question of religious education in our colleges and universities is one that is of the greatest and most vital importance. It feels that religious education is making progress in our colleges, that religious education is advancing, and that in the growing spirit of university people, of university professors and of university students, to recognize their public duties and to take part in the affairs of the nation in a large and patriotic way is a proof of the advance of religion and of the influence of the Christian Church.

But the committee wishes to emphasize the fact that this question of religious education affects a large number of young men and women. We do not realize hardly how broad the interests are that are at stake. In 1903 and '04 there were in our colleges and universities and tech-

nical schools 86,000 young men and 32,000 young women, not including professional schools—including theological schools, of course—and not including normal schools; so that probably from 75,000 to 200,000 young men and women, the flower and fruit of many Christian families and of the Christian Church, are to be found gathered in the institutions of the land, and these will be the leaders in a few years of public movements, and they will have in future years the helm of state or they will have responsibility of state and also of the Church in their hands.

But it is important also, the committee thinks, for another reason, and that is a reason that affects very closely our theological schools. The question has been raised why it is that so few of the ablest men in our colleges after their graduation find their way into our divinity halls, and the answer that some people have given to this is because students see very well that the pulpit is not richly remunerated, and I suppose there are some men that have the professional point of view and are out for a job that perhaps would take umbrage at the poverty of the remuneration that most of us receive. Others, again, say that the function of the pulpit is so narrow to-day that men of large endowments in our universities are not attracted to the pulpit, that they rather prefer to work out their ministry in the social and moral reform of this age. But there are still others who hold this view, that the seclusion of so many of our college men and women in these colleges, their occupation solely and exclusively with secular studies, their separation from practical Christian service, and altogether their lack of contact with the practical activities of the Christian life, is one of the main reasons why the springs of devotion are dried up in the hearts and souls of our students and why theological halls are being depleted in larger and larger numbers.

It is all right for us to have chairs of Biblical literature; they are good; they are necessary. It is all right for us to have Christian Associations; they are good. But sentiment which is not expressed in service is not very apt to effect very permanently a man's character, or a woman's character either. It is all very well to have the Student Volunteer Movement,—a magnificent movement, the outcome of many conventions and of many prayers, the growing desire of college men and women to render service to that larger world that lies beyond their present vision,—a glorious thing it is; but it is disappointing to think that most of these young men and women will never see China or Japan unless by means of stereopticon views; hence the crying need of the hour is an opportunity for service at home, an opportunity for service here in America; not the entertainment of a pleasant emotion about missions that we are never to take part in, but the practical work that men can do and women can do that have not very much experience but have a college education, and have the love of God in their hearts, and the desire to serve.

This then is the need of the movement for the college men and women

of the present day, this need of Christian service, a need for graduates and undergraduates alike. They are bound to be employed in the summer time. They must go out, because most of them are of that virile stuff that is self-supporting. Most of them are making their own way; they must go out and serve in their work, and hence we find them in the summer time in the harvest fields of Kansas, and we find them in book agencies in the rural parts of Pennsylvania, and we find them at seaside hotels,—honorable occupations. It is splendid. It is almost necessary for a man to be for a while a book agent in order to study psychology from a practical point of view. But is it economical for the Church and the community to spend so much in the higher education of young men and women and leave them during the summer time to be employed in occupations that, however honorable and however proper, are not the highest ones in which they could render service to the community, leaving them out when they might be rendering service to the community in a very necessary way and doing work which they can do even better than the regular staff of the Church.

Now what is the service to which these men can be put? What service is there that these women can do? Where is the solution of this question of the employment of college students in Christian work during the summer vacation in America, when there is no legal objection to the giving of religious instruction? The solution comes from the American child. The solution comes from the twenty-five or so millions of boys and girls who are under fifteen years of age. The solution of the question comes from our great cities, the great cities of the land, in which these children, the sons and daughters of wage-earning fathers and mothers, the sons and daughters of our foreign population, spend their summer without any shepherding and without any companionship. The appeal comes especially in the summer time, when these young people, without a friend, without a companion, are left through those long, lonely days of the street child's life, when surrounded by all the excitement of our great cities they are really pitifully alone. There comes the appeal to us.

But you say perhaps, or it is said, "But are not these children of the great cities in the summer time gathered into the playgrounds. Do not the boards of education provide for them? Does not private philanthropy cover them with its large charity?" My friends, we go to the mountains with that happy reflection, and we leave our churches and our church doors closed, and we forget that after these associations have done their utmost there are at least two millions of boys and girls in nineteen American cities that enroll fourteen millions of her population, boys and girls under fifteen years of age, that are left practically on the streets alone for the summer, in contact with demoralization, multiplying the work of the juvenile court, and in contact with temptations that are so destructive to their character that the public school teacher

knows very well when they come back in September just what the problem is.

Now, Mr. Chairman, this resolution then has to do with this matter, and I believe that I am trespassing on the time of the Council in presenting it; but, if I might say at the close, I am not advocating something that has not been done, but something that has been done, something that has been done for the last eight years in the great cities of the country,—in Chicago, in Boston, in New York and Philadelphia, and in other cities,—work that has been done, and that last summer two hundred men and women from our colleges gathered in 150 churches of this country, in six cities of this country, gathered into a daily ministry some fourteen or fifteen thousand boys and girls, gave them an hour of daily religious instruction, gave them an hour of manual work and play, looked after them during the afternoon, and left the Sunday-schools of those churches, in place of starting up at the very minimum of vitality in the month of September, had a fresh breeze blowing through them during the summer months, starting them up in September with a vitality and vigor that was perfectly remarkable. These students did this work, and in doing it they did those fifty colleges and universities an untold benediction.

We ask you to help us then in this great work, to open the door, not to any society—we have nothing to do with that; it is simply the movement,—but to open the doors for this magnificent ministry of our college men and our college women in the summer time to the children, who are the trustees of posterity.

The resolutions submitted by the committee were then adopted. (See page 294.)

On the motion of the Rev. W. H. Boocock, of Bayonne, N. J., the following resolution was adopted:

Resolved, That in view of the great importance at this juncture in our national life of the subject of moral and religious education and training, and in view of the fact that this subject, though various in its phases, is really one, that this Federal Council ask its Executive Committee to consider the advisability of the merging of its three committees on this subject, that on religious instruction through the Sunday-school, that on week-day instruction in religion, that on religious instruction in the higher education; that these three committees be merged into one committee or department, in order that there may be had a more unified and comprehensive treatment of this pressing subject.

LOCAL FEDERATIONS STILL UNDER REVIEW.

Resuming the discussion of the report of the Committee on Local Federations, the Rev. E. T. Root, of Providence, R. I.,

and the Rev. H. B. MacCauley, D.D., of Trenton, N. J., were heard. Mr. Root said:

I think it very important that this subject should be discussed and not that merely formal resolutions should be passed, because the aim of this discussion will not be accomplished unless every single delegate goes home with the resolve to support or to form local federations of churches. This is our argument, and the basis of the argument is the success of local federations where they have been formed, not merely in the special work of Los Angeles,—and the angels, the true angels, have brought us a message from that city,—but in scores and in hundreds of places.

Let me emphasize four points in the report, and the first is the importance of a formal organization. This is illustrated by the experience of Methuen, Mass. Some twenty years ago, a young man had read Dr. Washington Gladden's book, "The Christian League of Connecticut," presenting practically the ideal of federation. In his new pastorate he at once proposed the organization of a Christian League of Methuen. It has been formed on this basis, that every member of every one of the churches is a member of the league and votes at the annual meeting. Every church in coming into that league formally voted to give up its evening service once in three months, so that four times a year the united churches meet as one. Now the importance of this is that when the other ministers have come in the change of pastorates, not interested in the movement, they have said perhaps the league does not mean very much. "Very well," would this Mr. Oliphant say, "very well; propose to your church to draw out," the church have once formally come in, and no man has ever dared to do that; no church would ever be willing to do it, proving the value of an established plan of federation.

Morever, let me call your attention to a few things that the Methuen League has done. One is this; it has for years maintained a free bed in the Lawrence hospital, just beyond the town. It is supported by a woman's auxiliary of all the churches, and the ladies in the church, instead of meeting in separate cliques, meet together as one for one common purpose. Another thing. When, a few years ago, "fake" fraternal societies were plundering the people, the president of the league sent for the insurance commissioners, and held a meeting in the town hall in which they exposed the work of these societies. Now, sir, if a federation for twenty years has been successful with no stimulus of other movements, what can not be expected now in present conditions?

Secondly, let me call your attention to the importance of the single or township church. There are whole townships in which there is a single church. I know of one of eighteen hundred inhabitants of which that is true. There are those who think—it has often been confessed on the floor of this Council—that rivalry of two or three churches is a stimulus, and that a single church will sink into deadness. If that

claim is true, what a rebuke it is, what a charge against our common Christianity, that the command of our Master is inadequate without miserable institutional rivalry to stimulate us. But, my dear friends, we will never prove that point. We will never wholly succeed in our effort to unite competing churches unless the single church proves by its success and efficiency that it is an advantage. Therefore, we must appeal to such churches to act as a virtual federation of the entire township.

Third. May I emphasize also this point, the importance of the parish plan. Just a word from the experience of the splendid New York City Federation. In the XIVth Assembly District, where that plan has been practiced systematically for five years, the proportion of the unchurched has actually been reduced from 47 to 27 per cent.

One other point. We are so close together in our work to-day that unless the churches co-operate by local federations and by the co-operative parish plan, they will compete. They do not intend to compete any more than the trees of the forest, but when the roots entwine below and the branches interlace above, they do compete to the death; and the churches to-day in their own distinctive work of winning men are so close together that unless they intentionally co-operate they will invariably compete.

Dr. MacCauley said in his address:

I come before you as the corresponding secretary of another of the Inter-Church Federations, and my reason for so doing is that we have reached, as we think, at this point the focal spot of most of the interest and influences of this great Council. If the Council should adjourn without action, and if no State federations should be formed, the local federation will continue on its way where there are earnest clergy and earnest laity to face their local problems; and thinking, therefore, that it may contribute a little at least, we have thought to bring before you simply the facts of some of the actions of the Inter-Church Federation of Trenton, N. J.

Thirty-seven Protestant churches, with about 11,000 communicant members, were asked by the Ministerial Union of Trenton to take a vote as to whether they would form this federation, and having received their answers that they would, we came together as the federated churches of Trenton. We are, therefore, directly upon the lines laid down by the Inter-Church Conference of 1905, and also reiterated by this Council to-day. We elected for our president the Hon. William M. Lanning, Federal Judge for the District of New Jersey, and the reason why we did so was because we wished to emphasize the importance of the laity in this great movement of local federation. The Great heart of our town is our splendid judge, who stands up as an emblem of our Church Council, but a public spirited citizen, to lead us in the new campaign that is upon us.

We created the following committees: Executive, Evangelistic, Sabbath Observance, Temperance and Excise, Social Purity and Finance. We discouraged the creation of any special committees, thinking to throw into these departments, which are the leading departments, the great works which come to us, so that matters of investigation and matters of a general character can be taken care of by these various committees. What has been the result? Some of the things that we have undertaken are as follows: Under the head of executive, a conference with the Governor as to what the churches may be expected to do to help the Child Labor movement in the State; a conference with the Board of Education as to the exact status of moral education in our public schools; a mass meeting, held December 9, 1907, in behalf of greater interest in our foreign population, addressed by Mr. Robert Watchorn, United States Commissioner for Immigration at the port of New York. Evangelistic: a religious canvass by the churches in each ward of all the houses in the city, with a view to ascertaining who are churchgoers and who are not, and influencing as many as possible to attend churches of their choice. Sabbath Observance: several items which I omit for the scarcity of time. Temperance and Excise: a determined positive movement for the purpose of reducing the saloons in the city of Trenton; remonstrances resulting in the rejection of five applications for two saloons and the forfeiture of two licenses; a map of the city showing the location of all saloons, a list showing the owners of all saloon properties in the city. Under Social Purity, a successful attack, led by one of your own delegates, who is chairman of our Social Purity Committee, Mr. Judson Conklin, Baptist, a member of this Council, led that attack to victory, an attack upon the objectionable side shows at the Interstate Fair; the question of attendance by young children at theatres, and the removal of obscene pictures at two amusement places. And then, to crown our work, brethren, we have undertaken a plan, which will be operative on the first of January of the coming year, for the federation of all the charities of the city of Trenton under the Inter-Church Federation, and this we have done under this motto, which we adopted as the setting forth of the method of our operation, "In essential unity; in non-essential charity; in all things liberty."

This, Mr. Chairman, is something of what we have been able to do, and in order to carry this work still further we have entered into correspondence with six of the counties of our State and can report to you to-day that as a result of the correspondence which our Inter-Church Federation has carried on, we are able to report to you that in our State with us are six other federations,—Camden, Paterson, New Brunswick, Bound Brook, Somerset County, and Hubbardton—that are based upon the lines of the Federal Council of the Churches of Christ in America.

The resolutions were adopted as submitted. (See page 277.)

The Rev. L. G. Batman, Chairman of the Committee on Nominations, presented the report, giving a full list of the officers of the Council. The report was adopted, and the Vice-Presidents and members of the Executive Committee named were elected. (See page 523.)

The Standing Committees provided for in the By-laws were then appointed by the President. (See page 529.)

MONDAY EVENING

Academy of Music

A reception to the delegates was given at the Academy of Music. The Rt. Rev. Alexander Mackay-Smith, D.D., LL.D., presided, and addresses were made by the Rev. C. F. Aked, D.D., the Rev. A. E. Dunning, D.D., the Rev. E. H. Delk, D.D., and Bishop E. R. Hendrix, D.D., LL.D. (See page 481.)

TUESDAY MORNING, DEC. 8.

Witherspoon Hall

Bishop E. R. Hendrix, D.D., LL.D., the President of the Council, presided at the devotional services. The Scripture lesson was read by the Rt. Rev. Ethelbert Talbot, D.D., and prayer was offered by President Robert L. Kelly, of Richmond, Ind., and "My Faith Looks up to Thee," was sung.

The Minutes of Monday were read and approved.

PRESIDENT ROOSEVELT'S REPLY

The following communication from President Roosevelt was read by the Recording Secretary:

THE WHITE HOUSE, WASHINGTON,
December 7, 1908.

My Dear Sir:

The President has received your telegram of the 5th instant and requests me to thank the Council cordially for its greetings.

Sincerely yours,

WM. LOEB, JR.,
Secretary to the President.

Eugene R. Hendrix, President,
Philadelphia, Pennsylvania.

WEEK-DAY RELIGIOUS INSTRUCTION

The Committee on Week-Day Religious Instruction presented an amended set of resolutions which were adopted after the following delegates had taken part in the discussion: Bishop Ethelbert Talbot, President George E. Reed, Bishop Neely, the Rev. George Elliott, D.D., Bishop Luther B. Wilson, D.D., the Rev. W. T. Moore, D.D., the Rev. E. H. Delk, D.D., and the chairman of the committee, the Rev. G. U. Wenner, D.D. (See page 286.)

In speaking on the amended resolutions Bishop Talbot said:

I hope, dear brethren, that we have eliminated from our report,—I was added to the committee by courtesy with two or three other of my brethren,—I hope everything has been eliminated from this report which will provoke any difference of opinion. While everyone of us, I think, is a unit with regard to the great wrong that we would do ourselves and our public schools to try in any way to repudiate the princi-

ples for which this government stands, that there shall be no union between State and Church, I believe we are also one on another great principle, that this is a Christian land and that this is a Christian country and that the schools are a product of our Christian civilization; that we have paid for them with our own money. We have built them. We have equipped them, and that the schools do not own us, but we own the schools and there ought to be a recognition by the Nation of God. We have cut out that part which calls for Wednesday afternoon for religious instruction; we have only left one reference here which could possibly provoke any discussion, "To provide religious instruction for the children is an imperative and inherent right which should be recognized by the State in the course of school studies, which calls for more time during the week for religious instruction."

This right should be fully recognized by the State in the course of school studies. That expression might suggest to some mind that we are invading the sancity of the public schools, but, I want to remind you that the idea is simply in order to give hospitality to religious instruction wherever in any particular locality there seems to be a desire on the part of preachers to allow their children to come to their churches to be instructed.

I need not remind you that in a number of states this thing is more general and it is destined to become more so as time goes on. We have no right to allow not only the Bible to be banished from our schools, which has been done, perhaps wisely, under that heterogeneous population with which we have to deal, the principle I suppose of American liberty, the respect for the conscience of every individual man, the principle that has united us, that we have no right to compel the Hebrew child to listen to the dogmatic teachings of the New Testament, we have no right to compel our Roman Catholic brethren's children to listen to what he would call a Protestant version of the Holy Bible, and we have thus come to the point where the Bible is practically abolished from the public schools. We have no other recognition on the part of the State of the importance and sancity of religion as a force. We provide for the artistic and practical side of education. We have, perhaps, the best system of public schools to-day. We are all proud of the public schools, and we recognize at the same time that we have a very inadequate opportunity to instruct at all fully our children in God's word in the knowledge of the Holy Bible. It seems to me that we have to-day in this great representative body a unique opportunity to utter a word, and I should hate to see this Council adjourn without uttering that word for the religious factor in our children's education.

I do not see why we should hesitate to sound the note that in any complete education to leave out religion is to make our education maimed and deformed and unsatisfactory, and ethically wrong. It is simply for that principle that this resolution stands. We are simply leaving the plan, after the principle has been secured, to be worked out in States

as it is now worked out in a number of States, where children are allowed to go to their pastors or spiritual teachers at such time during school hours for a little while to be instructed conscientiously and faithfully in the fear of God and in the knowledge of God.

While I am on my feet I feel we ought also to lay emphasis on that other part of the resolution where we speak of instruction in the home and churches of our land, urging that more time should be given to instruction there. It would be interesting to find out how many preachers here to-day are personally responsible for the instruction of the young in their Sunday-schools. How many of you during the sessions delegate the instruction to your superintendents or teachers, how many are charged with the deep and profound responsibility of instructing your children yourselves.

Then it would be interesting to know in how many homes to-day where we pastors do have a large influence, in how many homes to-day the family altar is erected. In how many homes to-day is a recognition made in the morning and evening in family prayer. In how many Christian homes is any recognition of God given at meals, where even such a custom as saying grace, returning thanks to God as the merciful provider of our souls and bodies is preserved. That resolution is one that we ought to have the courage, and I think I may use the word, the wisdom, to pass, because it is simply laying emphasis on what is dear to us.

Those who hesitate, do so only because it might seem an undue meddling with the province of the State. When I remind you that is not the motive of it, or the result of it, when I say that in a number of States it is a growing sentiment, the fact that we are now utterly failing to recognize as a Christian nation the enormous importance of religion in the life and education of our children, is one that ought to appeal to us more strongly. I do not comment on any other of the resolutions because I think they will speak for themselves. They are all in the interest of reviving and quickening and strengthening our energies upon that which, if I am not mistaken, is the most important and vital factor of our lives, to see that the young who are coming to our country in such large numbers, shall be impressed with the dignity and importance of religious education.

Bishop Cranston, in speaking of the resolutions, said that there could be no true education without religion. Education may proceed along certain lines without religion, but it could not be complete.

Bishop Neely questioned the wisdom of having State interference in religious education; he feared sectarian institutions would be the result.

Dr. Delk, in favoring the suggestion of time being taken on

a week-day for religious instruction in homes and churches said:

There are three things which I want to say, but I shall restrict myself to one or two. In the first place the enunciation of this principle does not originate in this body, but in the last meeting of the National Educational Association quite a strong deliverance has been made upon the true complete education, and it has been recognized that moral and religious education completes the preparation for life. We have not gone one step beyond their deliverance in this matter.

The thing I wish to speak of is this. I see very clearly the cleavage here this morning and I say this, not because any reconciliation is needed; there are two notes in religious training. One is the educational note and one is the inspirational note, and if I understand the cleavage at this time, it is between the two groups. Some of us, whose traditions come from the Old Land, and who have adapted and adopted some of the processes of religious education, realize very keenly that from our point of view the opportunity offered by the Sunday-school and the little that is done by the home is insufficient to secure the religious education of our children. I am tempted to use the word not inadequate, but superficial religious education that is received by the children of our average Protestant church. We cannot get it in our churches,—churches that believe in the catechism, that believe in a full course of Bible study, in the training for proper worship,—we cannot accomplish that brethren by the hours that are now permitted us. It is simply a practical question after all. Into that matter I will not go.

Let me say in passing that the children consider vacation times, vacation times. We have found it impossible to get their attention on Saturday. Time, I am sure, will work a change. You brethren, who believe more in the inspirational note in religion, you are fearful that the parochial school will be introduced, or in some way some Old World note, which has some hidden danger is to be injected in our action this morning. I assure you that the members of this committee are just as truly American in their spirit and in their ideals and in their honor of the little red school-house, as any man here present, but it arises from that traditional misunderstanding existing between the two types, the educational type, the inspirational type. The educational type is not sufficient to train children in religion. I pray you that you look at the matter in the practical point of view and I think we have done wonders in this direction, and we can wait ten or fifteen or twenty-five years if necessary for this advanced work.

The State? We are the State. If we are not the State, who is? Those outside of the Church? Those who are simply organized for education? Is that the State, that little group? No. I assure you, let us give voice this morning to this general principle, and if we do not specify a certain number of hours, or a day, we can wait for that until we all come into a clear vision for the necessity for a larger amount

of time being given for the true and complete education of our children in the matter of religion.

INTERNATIONAL RELATIONS

The report of the Committe on International Relations was presented by Henry Wade Rogers, LL.D. (Chairman), Dean of Law Department of Yale University, New Haven, Conn. (See page 296.)

After reading certain portions of the report, Dean Rogers said:

Mr. President: I am sure there is no need in a Council of the churches to argue against war. The conscience of the churches and even the conscience of the world condemn it. The nations are to-day looking for some way to be rid of it.

The same ethical forces which have led men to condemn private warfare and personal revenge, which have adjudged duelling sinful, and which have required individual men to submit their disputes to the tribunals of justice have likewise pronounced war between states evil, and no standard for determining the right or wrong of any controversy. God is in his world. And the world in its demand for righteousness is opening its blind eyes to the fact that war with its fraud, its violence, its pillage, its treachery, its cruelty, its devastation and outrage is not the best method of determining the merits of a dispute. If two individuals ought not to settle an ethical question by clashing two pieces of steel no more should two nations.

The report of the Committee on International Relations is submitted in the belief that the hour is soon due to strike when the death knell of militarism will be sounded throughout the world. The abolition of war and the acceptance of the principle of obligatory arbitration is to-day the world's commanding cause.

The great question before this Federal Council is not whether we approve arbitration as a substitute for war. The whole world does that and the scheme by which it is to be accomplished will certainly be worked out under the leadership of England and France and the United States. The leading and practical question before this Council is that of the limitation of armaments, and it is upon that question most particularly and emphatically that this body needs to make known its convictions. Do the churches approve the policy of a continued increase of the armament of the United States? Do they approve of the Government of the United States entering into a mad rivalry with European States to see which nation can maintain the greatest navy and build the largest and fastest and deadliest of warships?

If the churches are to make their influence felt where it is most needed it is upon this great moral question. For under conditions as they now exist it is most important to call a halt in this matter and to express

our convictions in vigorous speech and action. We may take it for granted that the nations, ours included, will continue their efforts to substitute arbitration for war, and to create an international court, and to enter into treaties of obligatory arbitration. We may take it for granted that England and the United States will continue their efforts to bring the nations to some agreement concerning a limitation of armaments. Nothing less is to be expected of these two governments. But in the meantime is the United States to go steadily ahead increasing armaments, or is it to set an example to all the nations and cease to expand its armaments? On which side of that question does this Council stand?

In the United States two-thirds of the national revenue is consumed either in preparation for war in the future or in the payment of pensions or interest on the war debts of the past. In the last ten years the budget for the navy has increased nearly 300 per cent.

In 1905 the present British Ambassador, Mr. Bryce, called attention to the extraordinary increase in the naval expenditures of Great Britain, France, Germany, Russia and the United States in the fifteen preceding years. The British increase had been more than 150 per cent., the French 50 per cent., the German about 200 per cent., the Russian 200, and the United States 200. He expressed surprise that the United States had entered the rivalry in naval armaments and he saw no reason to justify so vast an expansion of the naval power of this country. His conclusion concerning his own country and ours was that "neither their permanent interests nor their new needs, nor the material and moral position they occupy as regards other nations, obliges them to acquire the absurd armaments which they are urged to assume or to maintain."

To go on increasing armaments while we await an international agreement for a limitation or reduction of armaments involves a wicked squandering of a nation's treasure unless that course is necessary for self-protection. I do not believe for one moment that any such necessity exists. The American Republic in the past few years has been moving in the wrong direction in this matter. There is not a nation in the world that thinks of attacking us. Since the Constitution was adopted no foreign nation has ever declared war against the United States. And since the war of 1812, no foreign nation has committed aggressions against the United States. Our possessions in the far East do not endanger our relations to any power. No nation wants them. That fact ought to be made plain to any understanding by the recent agreement our Government has entered into with Japan. Two years ago Mr. Foster, a distinguished Ex-Secretary of State, declared that there was not a human probability of the United States being involved in war, and he said that it was high time the peace-loving people of America should call a halt in our naval expenditures. In a similar vein one of the most distinguished members of the Supreme Court of the United States, Mr. Justice Brewer, exclaimed against any farther

increase of the military and naval armaments of the United States as there was not a nation on the face of the globe which would think of attacking us. It was his conviction that we ought not to wait for any international agreement but that we should take the lead in limiting our own armaments and then go to the next Hague Conference and say: "We are doing it. Follow in our footsteps." Unless I mistake much, that is the sentiment of this Council. I hope it is the sentiment of this Nation. Then may the words be truthfully applied to our country, "Blessed is the peace-making republic, for it shall be called the Republic of God."

When it was proposed in the last Congress to increase the naval budget of the year before by an addition of over $60,000,000 in order to build four new battleships, cruisers, etc., several hundred of the leading clergymen of the City of New York, representing the various religious bodies in that city, united in forwarding to Congress a solemn protest against the proposition. A similar protest was sent by one hundred and fifty ministers of all churches in the city of Boston. The names signed to these protests were those of many of the most eminent men in the American pulpit. Those protests led a prominent newspaper to say that it was high time that action began in the house of God and that it was refreshing to see the American churches waking up at last to the fact that the world's inordinate naval program presented a great moral issue, and that the churches had too long abdicated their proper leadership in this imperative matter. It added that it was to be hoped that these protests of the ministers would be followed everywhere by sermons rousing the American churches to a more worthy part in what it denominated "the most urgent service of our time." And it added "there was never a war so bad that the clergy in plenty have not been found ready to bless it; and so many of them to-day are found ready to apologize for the world's crushing armaments and to boom the big navies, that it is little wonder that the plain people are moved to ask, as they have had to do in the face of the same men's attitude often towards lawless and corrupt wealth and other gross wrongs and public menaces, what the Christian Church is for."

The pronouncement which the Federal Council of the Churches of Christ in America makes here to-day on this subject will make plain to all mankind that the churches of America are not indifferent to the effort now being made in all countries to abolish war and to put a stop to the increasing expenditures for armaments. It will make known to the world that in this great ethical movement of the age the churches summon their membership to the duty which now rests upon this generation of men to enthrone justice throughout the world between nation and nation even as the earlier generations established it as between man and man.

Let us take this action keeping in mind the statement made by the Secretary of State, Mr. Root, that "The open public declaration of a

principle in such a way as to carry evidence that it has the support of a great body of men entitled to respect has a wonderfully compelling effect upon mankind."

Let us then, by making the declaration proposed by the Committee, sound the call to the churches. As Cato cried "Delenda est Carthago" so let the cry of the churches be heard through all our land and through all lands, "War must end and the increase of armaments must cease."

We turn our faces towards the light of a better day, and

"Lift in Christ's name His Cross against the sword."

On this great moral question there ought to be no doubt where the churches stand. The pomp and circumstances of war should appeal in vain to them. The faith of the churches of Christ in America should be, and I believe is, the faith that overcometh the world, and not the faith that is overcome by the world.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals or forts;

"The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say 'Peace.'

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

Permit me in conclusion to say that in no city in all America could the declaration which the churches propose to make upon the subject now before you be more fittingly made than in this city of Brotherly Love, founded by William Penn, the opponent of war, who, more than two hundred years ago, proposed that the peace of Europe should be preserved by methods of arbitration.

Following the address of Dean Rogers, the reading of the resolution relating to the limitation of armaments was called for.

It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all important subject.

Speaking on this resolution, the Rev. James R. Howerton, D.D., said:

Mr. President, there is no subject that has come before this Council upon which I feel more keenly, you will understand it when I tell you that I come not only from the South, but from Kentucky. I would not be surprised if I was not ahead of you. I do not believe that war is unnecessary either. I believe that it is an unnecessary wrong. Now I am in thorough sympathy with the substances of this report and if in some of its wording I might disagree I would spend no time in criticising. I do not believe that the good this Council will do will be by a vote in adopting these resolutions so much as in carrying back to our pulpits and to our churches and sphere of influence our sentiments and preaching the sermons on Peace Sunday, in seeking to establish a public sentiment against war.

Everyone knows that the hundred years from the year 1750 to the year 1850 in humanitarian progress were probably equal to the preceding thousand years and yet at the time when slavery was abolished in this country railroads, telephones, newspapers, telegraphs, all means of intercommunication were in their infancy and it has been only about three quarters of a century since the Prime Minister of England was compelling Spain to give England the right to establish the slave trade. Now with the increase that we have had in the last sixty years the newspapers, railroads, telegraphs, telephones and such things as these and such meetings as this, why should not the next twenty-five years in humanitarian progress be equal not only to that of the last thousand years, but to that of a hundred years, and why should not twenty-five or at least fifty years, witness the abolition of war? It can be done if the Christian people believe that it is possible. There are some things that are only impossible because men believe that it is impossible.

A friend of mine, who is one of the strongest opponents of war, preached a sermon urging the Spanish War as a Christian Crusade. If two hundred years ago the Christian churches believed as Penn believed what might be the difference to this Nation to-day? If the Christian Church would take this stand against war and preach the possibility of the abolition of the war, in the next fifty years, it could be made a possibility. Faith does not create conditions of success, either in a natural or spiritual world, but where these conditions of success do exist faith is necessary to make them available.

I believe that outside the Christian Church there are conditions of the success of the abolition of war and if the Church will lead in the promotion of faith in this thing it can be done. It is to the lasting shame of the Church that some of the foremost voices in favor of the abolition of war have come, not from outside of the Church only, but from rationalists and sometimes from skeptics.

THE PRESIDENT: I think the Chair does need to consult the body. We have transgressed the time set apart for the discussion of

this subject. I submit to the conference whether the question had not better be put. Will you take it up seriatim or as a whole?

THE REV. GEORGE B. WINTON, D.D.: I wish to call the attention of the Council to some interesting aspects of the question. On Sunday afternoon the presiding officer of the meeting of the trades' unions at the Lyric Theatre, was Denis Hayes, President of the American Glass Bottle Blowers Union, and Fifth Vice-President of the American Federation of Labor, and when the Rev. Charles Stelzle said that one day labor would rise up and stop war, the whole body rose to applause. I wish we might put on record our joy in the recent diplomacy of these United States, the work of John Hay, our deceased Secretary of State, in concilating China, the work of Mr. Taft is softening the asperities of the United States and Japan, and the most extraordinary success of Mr. Root, our Secretary of State, in his progress through the South American Republics ought to have our hearty approval.

The resolutions as presented were then adopted. (See page 309.)

FAMILY LIFE

The report of the Committee on Family Life, in the absence of the Chairman, the Rt. Rev. W. C. Doane, D.D., LL.D., was presented by the Rev. Samuel A. John, and the resolutions were adopted without debate. (See page 312.)

BY-LAWS ADOPTED

The Rev. William H. Roberts, D.D., LL.D., Chairman of the Business Committee, submitted a series of by-laws, which was adopted after discussion, in which the following took part: The Rev. Frank Mason North, D.D., Bishop Cranston, D.D., the Hon. H. C. M. Ingraham, Bishop Neely, Bishop Wilson, the Rev. W. I. Haven, D.D., and the Chairman. (See page 515.)

The Rev. Frank Mason North, D.D., offered the following resolutions, which were adopted:

Resolved, That the rules of order as presented by the Committee on Organization be referred to the Executive Committee for report to the next meeting of the Council. (See page 518.)

The Rev. Wm. Henry Roberts, D.D., placed in nomination for Corresponding Secretary of the Federal Council the Rev. E. B. Sanford, D.D., in a brief address commending him on his efficient work. The nomination was seconded by the Rev. John Bancroft Devins, D.D., who referred to the indefatigable

labors of the Corresponding Secretary in the interests of the Federation Movement, especially in preparing for the meetings of the Inter-Church Conference and the Federal Council. Dr. Sanford was unanimously elected by a rising vote of the Council, at the suggestion of Bishop Hendrix, who said:

I want the Doctor's eyes to be cheered by the sight of your vote.

The Business Committee through its Chairman, Dr. William H. Roberts, presented the following report:

The Business Committee respectfully reports upon matters referred to it as follows:

1. With reference to a special meeting of the Federal Council, it is recommended that no provision be made for the holding of such meeting, inasmuch as the Executive Committee has power to act in any cases of emergency that may arise in the affairs of the Federated Churches.

2. In the matter of certain resolutions as to interdenominational organizations, it is recommended that no action be taken, the Executive Committee having in this case also power to act should the necessity arise.

3. In connection with the important subject of the American Secular and Religious Press, the following resolution is submitted:

Resolved, That the Federal Council of the Churches of Christ in America recognizes the great value of the City and Country Press, the last as well as the first, reaching and serving vast religious as well as civic fields, and cordially invites all the brotherhood of the press, both secular and religious, to co-operate with the Council as allies in warfare against civic corruption, commercial dishonor, immorality, vice and crime.

4. One of the papers submitted to the Committee is a communication from the Church Federation of Los Angeles, with reference to the deficiency in the number of chaplains for the navy. The following action is submitted for approval:

The Council having learned that the sixteen battleships of the Atlantic fleet, during their present voyage have only five chaplains, respectfully urge upon the President of the United States, and the United States Congress, such provision for the increase of chaplains as shall adequately provide for the spiritual needs of the navy.

5. With reference to the establishment of native churches in non-Christian lands, it is recommended that the Council express its interest in the welfare of such churches wherever they exist, and their earnest hope that the blessing of God may bring to them abounding spiritual prosperity.

Respectfully submitted,

WILLIAM H. ROBERTS, Chairman.

The report was adopted as a whole.

On motion of the Hon. H. C. M. Ingraham, which was discussed by Bishop Neely, the Rev. Wm. Henry Roberts, D.D. the Rev. Frank Mason North, and the Rev. G. E. Rees, D.D., the following resolution was adopted:

Resolved, That when we adjourn we do so subject to the call of the Executive Committee at such time and place as it shall designate.

The Rev. Frank Mason North, D.D., for the Committee on Correspondence, reported that the Committee desired authority to prepare and publish a proper statement after the adjournment of the Council. On motion the request was granted. (See page 507.)

Mr. Alfred R. Kimball presented the following report respecting subscriptions to the funds of the Council:

I desire to make a final report. We have had responses from about one-half of the constituent bodies. Many are unable to make exact statements because they have to secure them from their original bodies. It will be an encouragement if you could indicate your interests and desires in the matter. Very much would depend on this. I should like to be able to say that everyone had indicated practical help.

The Committee on Resolutions of Thanks, reported through the Rev. Levi Gilbert, D.D., as follows:

The Federal Council of the Churches of Christ in America convened in its first quadrennial meeting, desires to place on record its hearty thanks to those who have contributed to an important degree to the success and comfort of the Council; therefore,

Resolved, That our thanks are due and are hereby expressed:

1. To the Executive Committee, which was charged with the duty and which performed it so effectively, of formulating the program which has guided the thought and action of the Council in its various sessions.

2. To the local Committee of Arrangements in Philadelphia, Rev. W. H. Roberts, D.D., Chairman, Rev. L. B. Hafer, Secretary, for their generous and complete plans for the entertainment of the delegates to the Council. The following are the Chairmen of the several sub-committees:

Finance, ... Mr. John Gribbel.
Reception, ... Rt. Rev. Alexander Mackay-Smith, D.D.
Vice-Chairman, Rev. E. H. Delk.
Hospitality, ... Rev. C. A. R. Janvier.
Pulpit Supply, ... Rev. J. Henry Haslam, D.D.

Music, ... Mr. H. C. Lincoln.
Press, ... Rev. R. W. Miller, D.D.
Halls and Meetings, ... Rev. W. H. Oxtoby, D.D.

3. To Rev. W. H. Roberts, D.D., the retiring Acting President, for his faithful and efficient labors, both as Chairman of the Executive Committee, and the presiding officer of the opening meeting of this Council.

4. To Bishop E. R. Hendrix, D.D., the successor to Dr. Roberts, for the able and satisfactory manner in which he has presided over the Council.

5. To Secretary, Rev. E. B. Sanford, D.D., for his long, efficient and faithful service in disseminating information concerning the work of Federation, which has made possible this Council of Churches.

6. To the Presbyterian Board of Publication and Sabbath-School Work, for the free use of this splendid building for the purposes of the Council.

7. To those who have contributed money for the expenses of the Council.

8. To the citizens of Philadelphia, who have so generously opened their homes for the entertainment of delegates.

9. To the churches of Philadelphia, who have co-operated so heartily in making this Council a success.

10. To the Press of the city, for the full and excellent reports which have been given of the proceedings of the Council.

11. In a word, we express our thanks to all who have contributed in any to the success of this first meeting of the Federal Council of the Churches of Christ in America, destined as we believe to become historic as an advance step toward that unity which our Lord prayed for as a condition of the world's conversion.

And above all, we desire to give thanks to Almighty God for the spirit of unity and brotherly love which has prevailed throughout the sessions of the Council, making our fellowship together to be a foretaste of the perfect fellowship of the redeemed in Heaven.

For the Committee,
J. H. Garrison, Chairman.

Bishop Hendrix requested the Hon. Robert N. Willson, President of the Board of Publication and Sabbath-School Work of the Presbyterian Church, to respond to the expression of thanks contained in the report. Judge Willson spoke cordial words of approval of the work of the Council as follows:

I want to say on behalf of the body which I represent which is an important one in our Presbyterian Church, that we greatly appreciate the blessing which we believe will come to us and to the Christian churches of our country from the gathering which is now about at its end. I believe there will be an aroma of the brotherly feeling, Chris-

tian confidence, and outlook of hope and expectation which have been developed in this Council. This is an historic body I believe. When it met, I confess, that I did not personally have the greatest confidence in the good which it would accomplish, but I feel very different now, and I believe that all of us who are permitted to live long enough, will look back to this event as one of signal importance in the history of the Christian Church.

We Presbyterians are divided, somewhat like Joseph's coat of many colors, and I do not know but what the Methodist brethren are equally divided, but if I look forward with any correctness to the future I believe that in the time to come, as a result of the work of this Council, we will stand closer together and all our Christian bodies will gather force, energy and consecration from what has been said and done here. As you go to your homes I trust you will take with you the feeling that not only is Philadelphia a hospitable city, but that it is filled with those who follow Christ with you.

THE PRESIDENT: I will call on Dr. Roberts to express to you the feelings of the ministry of this city.

THE REV. WILLIAM H. ROBERTS, D.D., LL.D.: I desire to express, not only for the ministry but also for the laity of Philadelphia, and especially for the Committee of Arrangements for this Council our great gratification at the unity which has prevailed in the proceedings of the Council. That is the first point upon which we extend our congratulations. We are also exceedingly appreciative of the way in which our advances in hospitality have been met by members of the Council. I know that I can speak for the several committees when I say that they have been without exception treated by the members of the Council with full courtesy and with full appreciation of all that is meant by the expression—Christian gentlemen. We thank you, brethren, for our intercourse together during these days of our session when we have talked together, and invoke upon you the blessing of God in all the future. You may rest assured that should you conclude at any time again to come to Philadelphia, you will be received with open arms and the hospitality of the future will be not in the least degree behind that of the present gathering.

I heartily thank you for these resolutions in the name of the citizens of Philadelphia, as well as our ministers and laymen directly related to the work of the Council. We rejoiced in having you with us and we bid you God-speed.

THE PRESIDENT: We will now have the minutes read, and I have appointed Dr. S. J. Niccolls, of St. Louis, to say a few last words, and then after that we will sing "Blest be the tie that binds," and will be led in prayer by Dr. Keiffer.

Dr. Summerbell read the minutes of the meeting of the morning, and they were adopted as read.

On motion of the Recording Secretary the following resolution was adopted:

Resolved, That any items of business left unfinished by this Council be referred to the Executive Committee.

Following the completion of the business of the session, Bishop Hendrix said:

The duty of self-suppression is one of the most sacred and important to be exercised by the Chairman. In the nature of the case it has fallen to me to say a good many words, and I feel as was once said by Whitefield, that he had said so many words while living, the Lord would not require of him any dying words. I feel I can go under the same head. I have asked Dr. Niccolls to represent me in such words as may seem best.

The following is the farewell address by Dr. Niccolls, made in behalf of the Council:

I was not aware until this moment, Mr. President, that I was to be your mouth-piece on this occasion, and I feel embarrassed, for all know with what silver-tongued eloquence my good Bishop is accustomed to speak to those who have the good fortune to listen. I call him my Bishop, because he is over me, and I am one with him in the communion of the saints.

However, no extended words are required to express the profound gratitude which we feel for the treatment which we have received in Philadelphia. It is not necessary to exploit Philadelphia hospitality. It is an old experience with me and I have always been glad when pleasure or duty called me to this city, which is known, in Presbyterian parlance, as "The Saints' Rest." The atmosphere of the place has undoubtedly had much to do with the success of our meeting. We all know how much we are influenced by the atmosphere physically, and not less important is the spiritual atmosphere of the place in which a Council like this assembles. I do not know that we have brought as much to the city as we have received from the brotherly feeling manifested in its spiritual atmosphere. Perhaps the deepest gratitude is that which transcends words, and it is voiced only in expressive silence. It is this attitude that I take with reference to the generous hospitality we have received from the city of Philadelphia.

The Council in which it has been our privilege to participate will soon be a memory, but I trust not altogether a memory; it will be a living inspiration to us as we go back to our several fields. Those of us who have a good deal to do now with memory, whose locks have been whitened by the passing years, look upon such a gathering as this with somewhat different emotions than those who stand in middle life, and have the prospect of many years of service in the church. We can recall days

that were wintry in comparison with the summery atmosphere of brotherly love we here enjoy. We can remember times when bigotry and intense denominationalism held us far apart, and when it seemed like a vain dream in those days to attain the consummation of the present.

Thank God, progress has been made. I do not mean to say that all bigotry and all intense sectionalism or denominationalism have passed away. They linger like those belated snow-drifts which lie upon our western mountains in June. The song of the birds is in the trees, and the flowers are blooming; the frozen drift is slowly yielding to the genial spirit in the air—its crystals are being dissolved until they join in little rivulets the laughing brook in the valley that goes on to join the river. Soon where it lay, the grass will be green and the violets and anemones bloom. So bigotry is being dissolved. God grant that the summer day of love in all its fullness may cover this land with its light and heat; that there may be growth in brotherly love, growth in holy activity, and the days of winter be forever gone by.

We go from this place of sacred memories, I think quickened in our affection for each other. Somehow the heart of Christ that is in us each one, is beating in sympathy with the heart that is in our brother; and all we need for a more perfect union is to understand each other a little better, and to see the image of Christ each in the other. I know of no more fitting words with which to close our gathering than those of an old hymn of sacred associations in the Church. Let us rise and with one heart and voice sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The Council rose and joined in singing the hymn, and while the members were standing they were led in a closing prayer by the Rev. J. S. Kieffer, D.D., of Hagerstown, Md.:

Almighty God, our Heavenly Father, without Thee we can do nothing; without Thy blessing all our thoughts, cares and labors are in vain. Except the Lord build the house, they labor in vain that build it. In this solemn closing hour we ask Thy gracious blessing, O Lord, upon the acts and proceedings of this Council. May Thy blessing rest upon what has here been said and done, that it may be to the glory of Thy name and to the great good of the churches of Christ in this land. If ought has here been said or done amiss, if there has been error in judgment, if there has been mistake in action, make it O Lord, as if it had not been. Overrule it, we pray Thee, that it may result not in injury but in good.

As we depart from this place, O Lord, may this Council leave behind

it a blessing to the place in which, and the people by whom it has been so graciously welcomed and entertained, and may it also carry away a blessing with it. To Thy care and keeping, O Lord, we commend this body, as we look forward into the future with all its liabilities, its anxieties, its perils. Thou, Who hast been with us here, be with us hereafter, and be with those who shall come after us in this body. We thank Thee that by Thy Holy Spirit Thou hast presided over our deliberations. As in the days of old, we have here been all with one accord in one place, we have been of one heart and of one soul. We thank Thee for the consciousness which Thou hast here given us of the existing oneness of the Church of Jesus Christ our Lord, and that Thou hast enabled us to declare it and make it manifest. Help us, we pray Thee, to preserve the unity of the Spirit in the bond of peace.

Be Thou with this body as it enters now upon its history. Make it a mighty influence and power for good in this land. Make it a great blessing to the Churches of Christ in America. May it be a great blessing to all the people of this land and nation. We ask Thy blessing, O Lord, upon this our country, upon the President of the United States, upon our National Congress, upon our legislators and judges and upon all our civil rulers. Grant unto our rulers to fear God and to love truth and righteousness. May those who are first in place be first also in the fear of God and in the love of righteousness and justice and truth; and of Thy great goodness, we pray Thee, make this our land and nation a great blessing to all the nations of the world. Be with us as we depart from this place and go to our several places of abode and take up again, with new courage and new hope because of what we have witnessed here, the work which Thou has given us to do. May we never forget these days; may we never forget this solemn hour. Be with us when we are wearied by toil, when we are cast down by discouragement, when we are distracted by anxieties and perplexities, when we are filled with forebodings as to the future, O Lord, by Thy Spirit be with us, each one, then, as Thou hast been with us all together here.

We ask these things in the name of our Lord and Saviour Jesus Christ, who has taught us to pray, saying:

Our Father which art in Heaven, hallowed be Thy name. Thy Kingdom come; Thy will be done on earth as it is done in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power and the glory forever and ever. Amen.

THE PRESIDENT: The venerable Bishop Foss will now pronounce the benediction.

BISHOP FOSS: Now may the peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord; and may the blessing of God

Almighty, the Father, Son, and Holy Ghost be among us and remain with us always. Amen.

THE PRESIDENT: I pronounce the first Federal Council of the Churches of Christ in America, adjourned subject to the action which you took this morning.

The Council thus adjourned subject to the call of the Executive Committee.

RIVINGTON D. LORD, *Recording Secretary.*

Philadelphia, December 8, 1908.

PART II.

Papers Prepared for the Council and Submitted as the Gray Book

1. Interdenominational Organizations.
2. Co-operation in Foreign Missions.
3. State Federations.
4. Organization and Development.
5. The Maintenance of the Council.
6. Co-operation in Home Missions.
7. The Church and Modern Industry.
8. Religious Instruction through the Sunday-School.
9. The Church and the Immigrant Problem.
10. Sunday Observance.
11. Temperance.
12. Local Federations.
13. Week-Day Instruction in Religion for School Children.
14. Religion in Higher Institutions.
15. International Relations.
16. Family Life.

Interdenominational Organizations

The Rev. Ame. Vennema, D.D.*

There have sprung into being in our country during the last century a large number and variety of organized Christian agencies that are known as inter-denominational, or "pan-denominational" as one has preferred to designate them. While the life of some of them has been short and their influence limited, born to meet a present and local need, most of them come to stay. Their permanency and the fact of their rapid development into national and world-wide usefulness fully justify the wisdom of the founders. They are not a fad which some religious adventurer has sought to foist upon the community or Church in the hope of immortalizing himself. They are the legitimate off-spring of mature and well-balanced minds, clear and far-visioned enough to discern the necessities and opportunities of the field com-

REV. AME. VENNEMA, D.D.

*Chairman of the Committee on The Relation of the Federal Council to Interdenominational Organizations; other members: J. M. Buckley, J. S. Caldwell, John Bancroft Devins, H: M. DuBose, I. W. Gowen, R. Greene, John Hurst, W. T. Moore, R. H. Potter, W. F. Richardson, W. H. Washinger, J. G. Wilson and J. J. Young.

For the discussion of this paper see page 25.

mitted to the Christian Church for cultivation, and of hearts sufficiently consecrated and enterprising to make prompt and suitable provision for it. Nay, must we not acknowledge a higher source, and say that the conception and plan of this many-sided Christian work were the direct inspiration given to the founders by the great Head of the Church? That they all builded better than they knew argues plainly that the hand of God was with them from the first.

The work undertaken and pushed by these non-sectarian organizations is not foreign to the spirit and aim of the Christian Church. The organizations themselves are not grafted into her from the outside, merely to draw from her life sustenance and strength. They are boughs which the living tree has put forth in order that it may bear more abundant fruit of its own kind, and afford more room for those who would find shelter under its cooling shade or nestle in its branches.

These organizations are not so many mechanical appliances aiming to do an independent work, merely connected with the Church by a shaft or belt that conveniently furnishes power to run them; they belong to the plant as much as if they were housed under the same roof; they enable it to do the work for which it was established—to satisfy the world's need by its varied output.

So long as we look upon these agencies merely as human devices artificially attached to the Church we shall regard them with suspicion and give them scant welcome. If we regard them as an integral part of her organism, they will represent practical Religion, applied Christianity, the hands of the Church laden with blessings, reaching out to the world in numerous benefactions and manifold ministry.

The most consecrated and capable men and women of the various denominations constitute the boards of control of these organizations. The best and strongest life of the Church has gone over into them and is keeping the Church busy at the firing line. The border line of ecclesiasticism may be somewhat severely marked, but it is softened down by these various movements that go out in the spirit of sympathy and helpfulness to all classes and conditions of men.

Are we not warranted in saying that the sum total of these interdenominational organizations represent the Church of Jesus Christ in America at work; that they are the forerunner and the already partial realization of the very result for the furtherance of which this Council is convened Do they not express that magnificent principle which should lie at the heart of every federative movement—"in essentials unity, in non-essentials liberty, in all things charity?" Is not the work contemplated by them, and performed with varying degrees of efficiency, an important part of the work which Christ started and which He gave to His body, the Church, to carry forward? Is it not being prosecuted in its many ramifications under the inspiration and guidance of His Holy Spirit, and with the backing of a practically united Church? Do not these federated activities argue the need, demonstrate the possibility and augur the certain coming into being in the not distant future of a broader federated activity?

If it is a reproach to the Church to-day that she does not more fully and more widely express the life of the Master who "went about doing good," and "came not to be ministered unto but to minister," how much greater would be that reproach if she could not have placed to her credit the record of achievement of these united societies! Through them as channels the Church is seeking to touch men with blessing wherever sin has touched them with its blight; she rushes in to fill with God's abounding grace the vacuum of human need. These interdenominational organizations are not supplementary agencies to the Church, much less are they her rivals in the field. They are the Church herself, divided somewhat it may be in name and by tradition, creedal expression and historical development, but united in spirit and in service.

In support of the position taken, let us refer briefly to the character and work of the more important of these organizations. Time will not permit making the list exhaustive.

The first and foremost place, it seems to us, is easily held by the American Bible Society, that great arsenal from which the army of the Lord has for years obtained its principal weapon—"the sword of the Spirit, which is the word of

truth." Through this great agency the Scriptures have been distributed in the United States army and navy, among seamen, in hotels, steamboats, and railroad cars, among inmates of charitable and penal institutions, to immigrants and freedmen. Four times in its history a systematic attempt has been made to supply every needy home in this country. About thirty thousand volumes for the blind have been issued. To aid the Home and Foreign Missionaries in their work the whole or portion of the Scriptures have been translated under the auspices of the American Bible Society, the British and Foreign Bible Society and kindred Societies. The aggregate issues of the Society in ninety-two years were 82,316,323 volumes. It is needless to say that this stupendous enterprise involves enormous cost. God has raised up friends for it in the past, and just now the generosity of the Christian Church in America is challenged by the munificent offer on the part of Mrs. Russell Sage of an endowment of $500,000 on condition that a like amount from other sources be obtained. Let the Church rise in her strength, accept the challenge, and so increase the permanent income of the Society that the maintenance and expansion of the work may not be embarrassed!

Next in order of importance is the American Tract Society, which has just completed its eighty-third year. Its object is to supply Christian literature in all languages for all nations. The field of its operations is the world. Its colporteurs labor among the immigrants in all sections of our land and in our island possessions. Its publications have been printed in 174 languages. The Society is the handmaiden to every other good cause. It is most closely linked to Home and Foreign Missions. Its broad, evangelical basis is shown by the fact that over twenty denominations have been represented among its officers, its laborers, and its warm friends and supporters. It has been well said that "it emphasizes Christian Union in a most emphatic and practical way, and its influence and example have been important factors in the growth of that spirit of unity in Christian effort which has become a distinguishing characteristic of the present age."

The life of the American Sunday-School Union is almost

contemporaneous with that of the Tract Society. The Union was organized in 1824. Its purpose is Sunday-school extension and sustenance in the waste and destitute portions of our land, and the publication and circulation of religious literature adapted to children. The fourteen million children and youth in the United States unreached by any Sunday-school present an urgent and ample field for its operations. It does pioneer work. The new settlements on the frontier and the sparsely settled rural and mountainous districts of the west, northwest, south and southwest are the scenes of its activity. It has to its credit the organization of an average of nearly four Sunday-schools a day for every day of the last eighty-four years. During the last year there were under commission 272 missionaries, 1,821 new schools were planted in hitherto neglected neighborhoods, into which were gathered 64,873 scholars, and 94 churches of different denominations were organized. This Society too is distinctively unsectarian. Its officers, managers and missionaries are all members of the various denominations. Its relation to them is that of loyalty to all their interests. It is a recruiting agency for all the churches.

The Evangelical Alliance for the United States is a branch of the Evangelical Alliance, an organization as broad as Christendom, having other branch associations in Scotland, Ireland, Canada, New Brunswick, France, Switzerland, Germany, Holland, Denmark, Italy, Spain, Turkey, Greece, Syria, Egypt, South Africa, Japan, China, Persia, East Indies, West Indies, Palestine, Australia, New Zealand, Chili, and Mexico. The movement sprang from the labors of some great exponents of the Christian faith in different lands near the close of the first half of the nineteenth century, looking towards greater unity among the various denominations of Christendom. Notable among these were Thomas Chalmers, of Scotland, John Angell James, of England, George Fisch, of France, Merle D. Aubigne, of Switzerland, and William Patton, Samuel H. Cox, Lyman Beecher and others in the United States. The formal organization of the Evangelical Alliance was affected in London in 1846. At the meeting for that purpose, which opened Aug. 19th, and continued in ses-

sion fifteen days; there were present eight hundred delegates, representing fifty denominations of Christians.

The United States branch was organized on January 30, 1867. Its object, as framed in the constitution, is "the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and co-operation in Christian work, without interfering with the internal affairs of the different denominations." Its delegates attended the general conference at Amsterdam in 1867. The next general conference was held in New York in 1873, and was one of the most celebrated meetings in Christian annals. From about the date of the United States Alliance there has been a great quickening of thought and study of sociological problems. The Alliance has been and continues to be most vigilant and active in opposition to the sectarian distribution of the school fund in different States. The Evangelical Alliance brings itself to the attention of the Christian world every year in its call for the observance of the Week of Prayer and sending forth its program of topics to be followed.

The Young Men's Christian Association, of British origin, was transplanted to this continent in 1851. Its modest beginning did not prophesy its subsequent development into a movement of national and world-wide proportions. It aims to enlist and band together Christian young men in the interest of other young men, to encourage their physical development, their mental training, their social and moral improvement and their spiritual well-being. It is a Christian training school that has developed in a remarkable degree the talents of the laity. Dwight L. Moody declared that in his preparation for spiritual work he owed more to the Young Men's Christian Association than to any other human agency. Its gymnasiums, swimming-pools, reading-rooms, libraries, parlors, entertainment and religious halls, educational classes, employment bureaus, lodging rooms, summer-camps, etc., do not a little to safeguard the young men in our great cities against the tide of temptations that endangers their career. Its work in army and navy, among college students and railroad men

is equally commendable. The area as well as the lines of its activities are constantly increasing. On January 1 of the present year its membership was nearly half a million—"an enrollment equal to seven times the enlisted force of the United States army. More than one in every four college students is on its rolls. Its railroad department is the second largest brotherhood in the world." A feature of deep significance is the two-fold work done in behalf of the ministry; first in presenting the ministry as a life work to the strongest students in the colleges; and second in co-operating with theological students and professors in deepening and developing the spiritual life and purposes of students for the ministry. This work is being done for all Protestant evangelical denominations. The history of the Association proves that it is practicable to gather into harmonious and active co-operation Christian men from different churches in the prosecution of Christian work. Denominational lines do not appear and denominational questions do not come up for discussion in their councils. It is true of this organization as of others, "if the denominational bars have not been taken down—and that is not necessary—this Association has at least taken the barbs off the wires, and that is a great deal to do."

The Young Woman's Christian Association aims to do for women in their sphere practically the same kind of work that the Young Men's Christian Association is doing for men. In 1858 there was organized in New York the "Ladies' Christian Association," and its stated object was to labor for the temporal, moral and religious welfare of young self-supporting women." It will be acknowledged that young women, from their position and sex, are even more unprotected and helpless than young men. "There are in round numbers 37,000 young women in colleges and universities in this country to-day; 40,000 in nurses' training schools and 440,000 girls in high school and academies; 4,500,000 women over fifteen years of age are wage earners in the United States; there are 2,000,000 women engaged in the mechanical and manufacturing industries; there are 400,000 women in the professions, 300,000 of them being teachers; and the women engaged in trade and transportation, including clerks, saleswomen, book-

keepers and stenographers number 500,000." Into every one of these fields the Young Women's Christian Association has entered. Associations have sprung up all over the land, the most capable and consecrated young women constitute their working force, and such is the character of their work as to commend them to the confidence of all evangelical denominations. Again we recognize in this noble band of earnest, active, praying women, a motley but mighty host, picked from all the churches, holding one faith, serving one Lord.

The Women's Christian Temperance Union, representing in its ranks some of the most aggressive women of all denominations, is waging a relentless warfare against the demon of strong drink, and the insolent host of selfish and greedy men who impose their nefarious traffic upon every community. The work is agitational and educational. By the organization of the children in various temperance bands, by securing systematic instruction of the youth in our public schools on the effects of alcohol upon the system, by the circulation of temperance literature broadcast, by frequent meetings, by numerously signed petitions affecting state and national legislation, they have labored persistently for the betterment of social conditions, and have had no small share in forming the growing anti-saloon sentiment that is spreading so rapidly over the land to-day.

How the condition and need of one local church, that inspired its pastor to form the first Young People's Society of Christian Endeavor, proved to be the condition and need of thousands of churches the world over, is evidenced by the fact that there are to-day 70,608 such societies, with about three-and-one-half-million members, in every country that is open to the Gospel and in more than sixty evangelical denominations. The principles of the society of the Williston Church, Portland, Me., like winged seeds, have been wafted on the winds of heaven to the four corners of the earth; they have taken root in every soil and thrive in every climate. What was modestly called in its inception a "Society of Christian Endeavor," may, after the lapse of twenty-seven years, well claim the right to be known as a society of mighty and magnificent accomplishment.

The pledge of loyalty to Christ and the Church taken by this splendid army of boys and girls, young men and maidens, in Junior and Senior Departments, lays a broad and solid foundation for the church of the future. They seem to say to the forces of evil what the school boys of Bourges in the early French Revolution displayed in shining letters on their banners, "Tremblez tyrans, nous grandirons"—"Tremble, O Enemy, we are growing up for God!" For the spiritual revival and Christian activity of the Church of God, and for the closer unity of His people this movement has been and is a chosen instrument in the hand of the Lord.

The Students' Volunteer Movement begun at Mt. Hermon, Mass., in 1886, is one of the most potential forces in the field for the extension of the Kingdom of Christ. Its purpose is four-fold; To lead students in our higher institutions of learning to consecrate themselves to foreign mission work; by every reasonable means to foster that purpose in the volunteers until they pass under the care of the mission boards; to band them together in an organized aggressive movement, and to stimulate interest in Foreign Missions in the student body so that those who volunteer may have strong support at home. Thus it is a recruiting society for the various boards.

The movement has touched by its propaganda nearly a thousand institutions in the United States and Canada. Since it began and prior to January of the present year, 3,500 student volunteers, male and female, have sailed for their respective fields of work. Of these, seventy-five per cent. credit the movement with being the determining cause of their enlistment. Nearly all have gone out under the regular denominational boards. One of the incidental results of this splendid work is the influence it has exerted in promoting unity of spirit and effort. These volunteers, brought into close spiritual fellowship during their student career, keep in touch with one another. And when in pagan lands they are confronted by the strongly entrenched forces of the non-Christian religions, they appreciate more than ever the importance of presenting a united front.

The latest interdenominational movement that bids fair to greatly hasten the coming of the Kingdom is the Laymen's

Missionary Movement. It is an outgrowth of the commemoration in 1906 of the Centennial of the Haystack Prayer-Meeting. It has made the watchword of the Student Volunteer Movement—"The Evangelization of the World in this Generation"—the goal of its aspiration. It is a simple and informal movement that seeks to form interdenominational co-operative committees in the large centers of population to outline and carry out a broad and aggressive missionary policy. It commissions intelligent laymen at their own expense to visit foreign mission fields and report their observations. It stimulates intelligent interest and solicits larger money investment in the grandest and most profitable enterprise ever entrusted to man. It realizes that the work of to-day should be done by the men of to-day, and that if it is to be done by them, the rank and file of Christian people must take a more earnest hold. It endeavors to secure the appointment of a group of "key-men" in every local church who by the magnetism of "applied personality" will kindle others. The results of this propaganda are turned over to the mission boards for their forward movement.

This hasty survey of the interdenominational organizations named, and the array of facts and figures presented in the annual reports of these and others not named show what stupendous activities are already carried on by the Church of Christ in America unitedly. It is safe to conclude that much of it would remain undone except for the co-operation of the various denominations in these different lines of effort. Is not the Church the "generating power-house," and are not these organizations the "distributing centres" to disseminate through different avenues of approach the influence of God's truth and grace? Or, obtaining their orders from the Church, are not the men and women engaged in these organizations the brave and willing soldiers "on the firing line in the thick of the six-days' battle?"

The relation of the Council therefore to these interdenominational organizations is one of utmost cordiality. They are kindred in spirit, their hopes and aims are one. The Council's interest in them is both fraternal and paternal.

Your Committee therefore recommends the following resolutions:

1. That it is the sense of this Council that the Interdenominational organizations of the United States by co-operative work along special lines of Christian effort, have done much to prepare the way for that broader co-operative work contemplated by this body.

2. That the work so successfully carried on by them demonstrates the practicability and wisdom of federated Christian enterprise and gives promise of success to the plans that may be adopted by this Council.

3. That we recognize these various organizations as an integral part of the Church, bringing into effect no small share of the work committed to her hands, and that we therefore heartily commend them to the confidence, sympathy, and generous support of the churches.

4. That while we give our endorsement to such organizations as are plainly Christian and interdenominational in character and are so regarded generally, these resolutions are not to be construed as commending every undenominational organization that carries on some form of good work, perhaps not even distinctively religious, and that appeals to the churches for assistance.

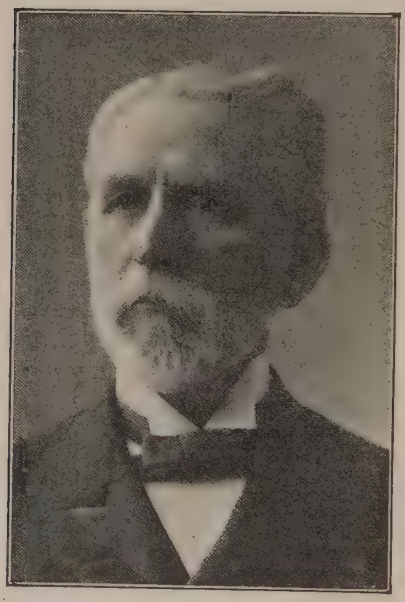
5. That it is our conviction that the plan of work which this Council will take up will be so comprehensive as to make unnecessary the further increase in the number of undenominational or interdenominational organizations for special work, and will thus protect the churches from many appeals for aid which tend to dissipate the energy of the churches and to divert the stream of their benevolence from the regular and recognized channels.

6. That all organizations asking regular financial assistance from the churches, be requested to file an annual statement of receipts and expenditures with the Executive Committee of the Federal Council, together with a brief outline of methods employed.

Co-operation in Foreign Missions

The Rev. James L. Barton, D.D.*

At the request of the Federal Council of the Churches of Christ in America this report upon Co-operation in Foreign Missions has been prepared. The request came too late for correspondence with foreign organizations and with the mission fields, so that it was possible in preparing the report to have recourse only to material already in hand.



THE REV. JAMES L. BARTON, D.D.

It should be stated at the outset that foreign missions have been the university in which our churches and home organizations have received their training for co-operation and federation. Foreign mission boards at home and missionaries on the field have always been in advance of other organizations of the church in practical plans of federation for the advancement of Christian work. In the foreign mission field denominational differences have been minimized to a greater extent than at home. More interdenominational institutions

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For the discussion of this paper see page 28.

have been organized abroad and are now in successful operation than exist in the home field. In countries where Christianity has made the most significant progress the native Christians of all denominations are beginning to talk of a national church that shall be Christian but not denominational. Foreign missionaries have repeatedly declared that they would have made more marked advance in this direction had it not been that the churches at home were not in sympathy with such interdenominational movements and demanded of their missionaries that they keep their work distinct and separate from that carried on by other missions and other boards.

There are few mission countries where such testimony could not be secured to-day; nevertheless, the fact remains, as above stated, that, in spite of the hindrance presented from the home side, foreign mission boards, and especially the missionaries at the front, have devised and are now carrying out plans of co-operation of great significance and essentially interdenominational, all representing the oneness of our common work. In this report we shall endeavor to present a few illustrations of the statements here made. This catalog is not exhaustive but may be taken as indicative of the general tendency.

First, we will speak of the Conference of Foreign Mission Boards of North America, which is held annually in January, continuing two days, and comprising the officers with delegates from all the evangelical mission boards of North America. These meetings are usually in New York. Last January the fifteenth annual conference was held. In this gathering representatives of forty-six different foreign missionary organizations participated. Each year the proceedings of the Conference are printed and distributed among the various organizations in this country and are sent to the missionaries representing these organizations all over the world. In these conferences, questions bearing upon comity, co-operation, forces needed to evangelize the world, division of territory, the place of the native church, relations of missionaries to the native populations, policy and method of missionary operations, and in fact all questions having to do with the finding

of missionary candidates, their appointment, their support, policy and methods of work on the field, and the fields to be occupied, have place upon the program and are freely discussed, in the spirit of co-operation and even federation. This Conference has a Committee of Reference and Counsel which acts for all the denominations in North America.

This organization has had unmeasured influence in lifting up the foreign missionary cause to such a height of Christian co-operation that those having part in it are able easily to look over denominational division walls and in that loftier position to see eye to eye. The co-operation in the fields abroad has been helped through this Conference at home while on the other hand, the sense of oneness which exists between the officers of the mission boards of America has been greatly helped by the unity and co-operation abroad.

Within the last few years there have grown up in this country organizations which are, to all intent and purpose, missionary, but which are interdenominational—as, for instance, the Student Volunteer Movement, the Foreign Department of the Young Men's Christian Association, the Young People's Missionary Movement, and the Laymen's Missionary Movement. All these have to do with Foreign Missions, although, of those named, only the Foreign Department of the International Committee of the Young Men's Christian Association sends out missionaries.

The object of the Student Volunteer Movement is to secure candidates, pledged for the foreign missionary work. It is wholly interdenominational in its character and in its operations. The young people who, under the influence of this movement, are led to offer themselves for missionary service do so through their respective boards, and go out under denominational appointment and with denominational support.

The Young People's Missionary Movement is the creation of the Mission Boards of North America and acts under an executive committee composed largely of appointees of these various boards. Its purpose is to provide literature for the study of missions among the young people in the churches of the various denominations and to conduct conferences in the interests of such mission study. This movement appoints no

missionaries and does not deal directly with missions, but deals with the denominational mission boards and acts as their agent. Its executive committee and its staff of officers are made up of men of various denominations. This movement is related also to Home Mission work.

The Laymen's Missionary Movement has been started and is conducted in the interests of foreign missions, but is distinctly interdenominational. It appoints and sends out no missionaries. Its definite object is to stir in the laymen of all the churches of the country a deeper interest in Foreign Missions and arouse them to a more substantial support of the same. While the organization is interdenominational, it is expected that the added support thus secured and the added interest thus aroused will be directed to strengthen the various denominational boards.

We need not mention in this connection the American Tract Society and the American Bible Society, which were organized as interdenominational corporations, both of which have a large part in the carrying on of direct missionary work around the world and in co-operation with all evangelical denominations.

As we turn to the foreign field we find various interesting, practical plans in operation which prove that a strong, aggressive Christian work can be carried on under the name "Christian," with out giving prominence to the denominational idea. In some of these union movements the denominational name is wholly eliminated.

In the great mission centers of the world, where more than one denomination is represented by missionaries, it is customary to form what is generally called a "Missionary Association," of which all missionaries there located are members. These association have a regular organization. In most cases a monthly meeting is held for devotional purposes and to discuss questions of mission polity and methods of work; not infrequently the Association exercises a measure of directing control. In places like Madras, Bombay, Poona and Calcutta, India; Colombo, Ceylon; Shanghai, Foochow, Peking, Hong Kong, Tientsin, Hankow and many other places in China, as well as in other great centers, the missionary association is a

strong, powerful, interdenominational, inspiring body of men and women. These assemble at their stated meetings with interdenominational differences laid aside, and there they pray together and discuss the great questions which bear upon the common missionary work and endeavor to arrive at such conclusions as shall make that work in every department more of a success.

These interdenominational associations publish no periodicals, make no printed reports of their proceedings, do not herald abroad the great power and influence of their work, and yet they bring together into close fraternal fellowship men and women of all the various Protestant denominations in a given locality who learn month by month to see more clearly eye to eye and to join their forces more effectively for a united advance against the powers of evil that confront all alike. In these associations we have beautiful examples of effective practical interdenominational co-operation.

Report was made at the Inter-Church Conference, held in New York, November 15-21, 1905, on the interdenominational work in Japan. This report was printed in the volume entitled "Church Federation," and can be found on pages 355-365. In the report that follows it will not be necessary to repeat at length what was contained in the report of that date.

From time to time since 1872, when the first conference was held in Yokohama to arrange for the translation of the Bible, there have been various gatherings of missionaries in Japan to testify to the essential unity of purpose in spreading the Gospel of their common Lord. The most notable of these were the Osaka Conference of 1881 and the Tokyo Conference of 1900.

As a result of the discussions at the last named conference, there arose a desire on the part of the missionaries present for a more permanent organization and a more formal co-operation in the less obviously denominational departments of missionary work. It was thought also that such a body might be useful in preventing unseemly rivalry between missions occupying the same, or contiguous fields. There was accordingly organized what was called the "Standing Committee of Co-operating Christian Missions," made up of delegates from all

missions in Japan which might wish to join. As a matter of fact nearly all Protestant missions, including Baptists, Congregationalists, Episcopalians and Methodists, besides a number from the smaller denominations, have representation in this committee.

The sixth annual meeting was held last January and its report is a record of efficient service. The committee is too large for frequent meetings, but is represented, ad interim, by an executive committee of seven members, which is clothed with large supervisory powers. The scope of the work of this standing committee is indicated by the following list of subcommittees to which the different departments of its work are entrusted:

Christian Literature, Co-operative Evangelistic Work. Speakers from Abroad, Educational and Eleemosynary Work and Statistics. Questions of comity between missions come within the jurisdiction of the executive, but happily only one case has been reported to the committee and that was settled by informal conferences, without official action.

Under the auspices of the standing committee there is published each year a record of the progress of Christian work, under the title of "The Christian Movement in Japan." Originally a pamphlet, this publication now appears in book form. The fifth annual issue contained altogether 421 pages, edited by Rev. D. C. Greene, D.D., chairman of the executive committee.

Naturally as the various branches of the Christian Church grow, this association of missionaries will lose its importance and the work which it seeks to do will be taken over by a more or less similar organization representing the Japanese churches. This transfer of responsibility is eagerly looked forward to by all concerned; but in the meantime there is opportunity for much useful service on the part of the Standing Committee of Co-operating Christian Missions.

Since the early Seventies there has existed in Japan a branch of the Evangelical Alliance, which though, technically speaking, not a representative body, came by common consent to be the common organ of the Protestant Christians of Japan, and its executive committee was always constituted with the

view of securing the fullest catholicity. This Alliance has done valuable service in many ways, but during the last few years the opinion has come to prevail that the time is ripe for a more formal relationship to the churches. Accordingly a provisional constitution has been prepared and submitted to the local congregations, contemplating a truly representative body which, within the limits prescribed, shall have full authority to deal with questions of common interest. Although at last accounts, complete returns had not been received, it was clear that the plan had been accepted by a sufficient number of churches to warrant calling together a national convention of delegates from all Protestant congregations. It was expected that this convention would meet in Tokyo in October or November of the current year. When this Federation of Churches is consummated, the Evangelical Alliance will cease to exist.

Probably the first important question to be taken up by the new organization will be that of a revision of the Japanese version of the New Testament. In the opinion of many the time is ripe for undertaking this work and a co-operating committee of missionaries has been in part appointed. How great an advance in the direction of Church Union will be marked by this federation of churches cannot at this stage be foretold, but its friends believe that it will not merely lead to more economical and efficient work in the more obvious fields of co-operative service, but will break down many barriers to fellowship and give new impetus to that movement towards Christian unity which is making itself so strongly felt throughout the world.

From the beginning of missionary work in Korea there has always been organic union between the various Presbyterian bodies working on the field. The churches have been ecclesiastically one, which ecclesiastical union was more fully consummated in the organization of the First Presbytery in September, 1907. This was the completion of unity along the lines of ecclesiastical organization. There have been attempts at a further union with the Methodists, but the plan has not yet been completed so there is at present no organic union between the Presbyterians and the Methodists. There is at

present a union tract society, union hymn books, union periodicals, and, in some sections, union in school and in hospital work. A college at Pyeng Yang is a union institution.

Once a year there is a council of missions assembled, in which all denominations working in Korea, except the Anglicans, have part. In that council are discussed questions of comity and co-operation. The general tendency in Korea seems to be towards the ecclesiastical union of all the native churches of the country.

We will not dwell upon the union in co-operation of various missions and missionaries representing different boards in this country under denominations of the same general name, like those of the various Presbyterian, Methodist and Episcopal orders. These unions are significant and are increasing in Japan, Korea and China as well as other countries.

An Indian National Missionary Society, composed of Christians of various denominations, has been organized in India for the purpose of carrying on direct Christian missionary work for that country, under the direction and control of Indian Christians. This year the first mission of the society has been begun in the Montgomery district of the Punjab. Initial steps have also been taken for a similar work in western India where plans are being formulated for opening another mission in the Ahmednagar district of the Bombay Presidency. The officers, missionaries and members of this society represent different evangelical denominations working in India, while the support is expected to come from all denominations alike. An interesting feature of this organization is that is is purely Indian.

The absence of formidable denominational difficulties in the creation of the society demonstrates the fact that national churches will probably be more easily formed in mission fields than is possible in the homeland.

The Missionary Conference representing all the Protestant denominations working in South India and held in Madras in 1900, had a strong Committee on Co-operation in Mission Work. Their report which was adopted by the Conference was as follows:

"The best guarantee for the observance of comity is the brotherliness created by co-operation in mission work.

"In considering the sphere of possible and desirable co-operation there occur first those numerous departments of mission enterprise in which, if the missions work separately, the material they work upon must be comparatively scanty, and the outlay required in men, time and money, relatively large. In all these cases co-operation would immensely conduce to economy and also in many instances promote efficiency by increasing the size and importance of the institution. Under this head come the examination of missionaries in the vernaculars; training of various classes of native agents, especially teachers (normal school), Bible women and medical agents; all institutions of higher education, such as first grade colleges, high schools and colleges for girls, higher industrial institutions, hostels in large towns, converts' homes, rescue homes, schools for missionaries' children, sanitaria for missionaries, institutions for special classes, such as the blind, leper, the deaf and dumb.

"Another direction in which the sphere of possible and desirable co-operation extends is work by which all the missions benefit, but which is too large and too much aside from ordinary mission tasks for single missions to take up thoroughly. The great department coming under this head is literature. Why should not all the leading missions enter into definite and organized union with the Religious Tract and Christian Literature societies, and make the provision of literature—books and journals—a strong and regular part of their mission operations? At present, literature has to depend on the scraps of volunteer attention that a few missionaries can give to it. Co-operation could make it, at little expense of time or money to any one mission, as powerful a missionary agency as it ought to be.

"A third field for co-operation is in those helps to the progress of missions which depend for their efficiency on inter-mission action. Under this head come conferences and consultation, collective appeals to Government or the public, statistical bureau, etc.

"This Conference heartily endorses the principle of co-

operation in missionary enterprise, and considers it invaluable for the promotion of comity, as well as for the attainment of economy and efficiency in our common work. We regard the frequent gathering of missionaries in conferences for fraternal counsel, and the organization of associations for united action and appeal, as eminently desirable, and likewise recommend that missionary societies unite in the production of Christian literature, and that, wherever practicable, neighboring missions join in the conduct of colleges, training schools, and other institutions."

In addition to this action the Conference appointed a committee representative of the several language areas in India, whose duty it was to formulate a scheme for co-operation in the production of vernacular literature in each area and to define the relations of missionaries set apart for literary work to their mission boards on the one hand and to the tract and book societies on the other. The committee is now in operation and is working out plans for the closest co-operation in the production of a common Christian literature in each language zone.

At the Fourth Decennial Indian Missionary Conference held in Madras, December 11-18, 1902, at which were represented all of the evangelical mission boards working in India, a special committee on the subject of comity and public questions made report. The membership of the committee represented something like eighteen different mission organizations working in India. In the report, which was accepted by the Conference, the following statements occurred:

"This Conference is itself a testimony to the fact that comity exists between all the missionary bodies working in India. We have not only met for general conference, but for days have labored with one another in committees in preparation of resolutions and other statements concerning the different phases of our work. Moreover, our hearts have been stirred within us as we have sat together and listened to one and another of the brethren setting forth the great spiritual truths of the Kingdom of Heaven. United gatherings for the deepening of spiritual life and for conference and prayer concerning the common problems and experiences of our missionary

work are earnestly commended as means of drawing us nearer to one another in the spirit of unity, which is the true basis of comity. Organized conferences and associations have already made effective the spirit of comity in various lines of effort,—such as representations to Government, the dissemination of information, examination of new missionaries in the vernaculars, union hymn books and the investigation of subjects closely related to the welfare of the Christian community."

The Conference declared in favor of:

1. The maintenance of territorial division and the general rule that Christian comity should prevent any society from unnecessarily entering upon work in areas which are effectively occupied by another society.

2. The formation of provincial or territorial missionary associations (in addition to local missionary conferences) representing large areas and many missions. It also recommends that effort be made for greater development of union work in the lines of higher education and in the securing of lectures to the non-Christians, and in medical, industrial and literary work.

3. The principle of arbitration on matters of dispute between missions, and appointed a Board of Arbitration representing forty different mission organizations working in India. One of the duties put upon this Board by the Conference was the obtaining of detailed information regarding the unoccupied fields in India. Also a similar Board was recommended for Ceylon.

4. The formation of missionary historical societies in the various provinces for the collection and preservation of facts, valuable documents, and pictures illustrating the early history of missionary work in India.

In the same city of Madras, on July 25-27 of the current year, was assembled a company of Christian men and women for the purpose of effecting an ecclesiastical union among the churches in South India. This union has for years been the subject of earnest prayer and effort; in fact, the consummation effected at this gathering was actually the coming together of two ecclesiastical unions which had existed for some

years. One of these was the Presbyterian Union of the churches of the United Free Church of Scotland in Madras and its vicinity, and those of the Dutch Reformed Mission in the Arcot district; the other was the Congregational Union of the churches of the Missions of the American Board of Commissioners for Foreign Missions and the London Missionary Society, working in Madura and Travancore. This union there consummated, represented six missions, embracing a Christian community of 148,000 souls, and with 118 organized churches. There were present at the Conference more than one hundred delegates, of whom three-quarters were Indians. The declaration of union was unanimously adopted.

The polity which was decided upon blends the excellencies of all the systems involved. It recognizes three ecclesiastical organizations,—churches, church councils, and a General Assembly. It conserves to all who desire it the autonomy of the individual church, while at the same time it enables such churches as may wish so to do to seek advice and direction from the Councils. Any church is at liberty to conduct its affairs by popular vote, by a committee, or by a body of elders. The functions of the General Assembly are mainly advisory and not legislative. The confession of the united church is brief and to the point; while not evading the statement of any important doctrine, it avoids undue elaboration of details. It has only five articles.

In reporting upon this movement, the Rev. J. P. Jones, D.D., states that it is the special merit of this new union that it plans to absorb gradually all the outward activities of the missions and make them its own; that it is a definite part of the scheme of the United Church to take up all forms of mission activity in the day of its consummated strength. The union of the theological seminaries and of mission magazines is already a part of the program. A committee has been appointed for the purpose of creating uniformity, so far as possible, in such matters as the order of divine service, conditions of church membership, and marriage rules.

Delegates from the Wesleyans, the Methodists, and the Baptists, who were present at the gathering, while expressing their inability to unite organically, were nevertheless anxious

to draw into closer fellowship and activity on lines of federation. A committee was appointed to further and to perfect any such scheme and to present the same to the next general meeting of the Assembly.

On the 21st of February, 1907, representatives of various missionary societies of South India held a meeting in Madras to consider the question of establishing a Union Theological College. The resolutions which were there adopted declare that the College thus planned for shall be under the management of a committee consisting of representatives of the societies uniting in its support.

In June, 1907, the Committee again assembled at Kodaikanal, South India, and, after several sessions, it was decided to recommend to the various Boards represented the formation of a Union Theological College, to be located at Bangalore, for the purpose of teaching a higher class of agents for work as evangelists, pastors and theological teachers. Such College is to be under the management of a Council made up of representatives appointed by the various supporting bodies, the number of members on the Board depending upon the amount of contributions given by the appointing body for the support of the College. The Council thus constituted has power to add not more than twenty-five per cent. The Council is to have control over the finances of the College, the determining of the curriculum, the appointment of teachers, the admission of students, and the general oversight of the institution.

In the Bombay Presidency, plans are formulating for a Union Mission Normal School at Ahmednagar for the training of Christian teachers for the entire Marathi-speaking district. These plans have not yet consummated.

At the Centenary Missionary Conference held in Shanghai, China, in April and May, 1907, a committee consisting of fourteen of the leading missionaries in China, and representing the same number of mission boards and different denominations at work in the Empire, made an extended report to the Conference. After full consideration and discussion by the Conference, action was taken which represented the general sentiment of the Protestant missions working in China

upon the topic discussed. This action appears in the form of conclusions and recommendations, and is as follows:

"Having reached this point in our discussion, we bring our remarks to a conclusion, hoping the breath of the Eternal Spirit may blow upon us and help us to join all hands, cheerfully and enthusiastically to build up the Kingdom which shall never be destroyed. God is in these efforts and behind the great movement for federation and union. Integration will imply some sacrifices and concessions which we must be prepared to make. But the object in view will justify strenuous and self-denying activity. If some compromises are made, certainly some contribution of power and knowledge will come from one to the other.

"In view of the rising tide of union sentiment in China; in view of the call of the Church in all lands; and in view of the prayer of Christ and our ability to assist in its answer:

"Therefore, resolved that we, as a Conference, pledge ourselves to support the great principles of Federation, and while looking to a still closer union suggest in the meantime the adoption of the following methods:

"1st.—The formation of provincial councils in every province of the Empire, in which every mission will be represented.

"2d.—The formation of four divisional councils; the members of these councils to consist of delegates from and elected by the provincial councils.

"3d.—The formation of a national representative council, the members of which shall consist of delegates from and elected by the divisional councils.

"4th.—Each provincial council shall be entitled to two representatives of the divisional council, viz: one Chinese and one foreigner, irrespective of the number of Christians; and an additional representative of two, one Chinese and one foreigner, for each 2,000 communicants.

"5th.—The representative council shall have power to act as the representatives of the entire missionary body in receiving and forwarding any communications from or to the Chinese Government.

"6th.—That the questions referred to in the outline of tentative scheme of federation, published by the Peking Committee, be brought forward for discussion at the provincial council as well as any other question these provincial councils may deem of general interest and importance."

Many delegates of the Conference were ready to go further than this, and in the discussions a National Church for China was frequently mentioned. A resolution was at one time presented looking toward a National Church as the final goal to be aimed at in all mission work, but it was deemed wise not to bring such a resolution to vote at that time. It was evident to all, however, that the spirit of co-operation and unity among all Christian organizations in China was manifestly prevalent. The tendency is in that direction among all denominations.

In North China, centering at Peking, there is already a plan of co-operation in educational work which is unique. This has been in operation for several years and gains strength with each passing year. The basis of union is set forth in the following twelve articles:

"I. The missions of the American Board, the American Presbyterian Board, and the London Missionary Society, located in North China, agree to unite in the work of Christian Education on the basis set forth below. Other societies, subscribing to the conditions of this Educational Union, shall be received into the Union on terms of equality.

"II. The colleges under the united supervision of the above missions shall be known as the North China Union Colleges. From the outset four are included in this plan of union: The North China Union College of Liberal Arts, The North China Union Gordon Memorial Theological College, The North China Union Lockhart Medical College, and The North China Union Woman's College.

"III. The high schools for boys and girls, conducted by the above missions shall be affiliated with the union colleges, and their courses of study shall be arranged to prepare students to enter one of the under-graduate colleges.

"IV. The primary aim of the united colleges shall be to educate Christian students for direct Christian work. A

secondary aim shall be to educate students under positive Christian influences, with the hope that, whatever may be their stations in life, their activities will be regulated by Christian motives.

"V. The above named colleges shall be located in the three missions as follows: The College of Liberal Arts shall be located with the American Board Mission in Tungchou; its plant and equipment shall be supplied by the American Board. The Medical College shall be located with the London Mission in Peking; its plant and equipment shall be supplied by the London Missionary Society. The Theological College shall be located with the American Presbyterian Mission in Peking; its plant and equipment shall be supplied by the Presbyterian Board. The Woman's College shall be located with the American Board in Peking; its plant and equipment shall be supplied by the American Board.

"VI. When a member of another mission is appointed by the board of managers as a teacher in one of the above colleges, a residence in the vicinity of the College shall be provided, when necessary, by the mission board to which the missionary belongs.

"VII. All moneys, buildings, lands and other forms of property, contributed through a given board to any one of the above colleges, together with future gifts to such colleges, shall continue under the control of the contributing board, and shall be administered in harmony with the will of such board.

"VIII. No society shall alienate the property of a given college from the use of the College Union, except with the consent of the other boards, or after a written notification two years in advance of such intended alienation. In the event of a society's withdrawing from the Union, any property it may own, located for the purposes of the Union upon the grounds of another society, or in its vicinity, shall be purchased by that society at a fair valuation. In like manner, any property of another society, located for the purposes of the Union on its grounds or in its vicinity, shall be purchased by the society withdrawing.

"IX. The missions constituting this Union shall be equally

responsible for the government and administration of the Union Colleges, with equal representation in the board of managers, and equal privileges for teachers and pupils.

"X. Each of the Missions in the Union shall have the privilege of representation by at least one teacher in each of the Union Colleges. The teaching faculties of the graduate colleges shall be, as far as practicable, equally divided among the missions in the Union, and shall include at least one representative of each mission in each college. In the undergraduate colleges it is desirable that each mission furnish teachers proportionate to the number of its students attending a given college. The definite adjustment of the teaching staff to the student body in the several colleges shall be left to the discretion of the board of managers in consultation with the several missions.

"XI. All current expenses of the several colleges apart from the salaries of such of the foreign staff as are provided by the missionary societies, shall be met by fees from the students, scholarships, grants from the missions, or from other sources.

"XII. The ultimate authority for the government of the North China Union Colleges shall be vested in the several mission boards represented in the Union. The local administration shall be vested in a board of managers on the mission field, the manner of whose constitution, and whose powers are set forth in the following constitution."

The American Methodist Mission later entered into the Union Medical College.

In publication work, like the preparation of hymn books, responsive readings for the churches, and, in a measure, the preparation of general literature, there has been more or less co-operation. The movement seems to be toward a clearer understanding upon these points and a saving of time and strength in all lines of publication work. The Christian Literature Society, with headquarters at Shanghai, is interdenominational, having for its object the preparation of a general Christian literature adapted to the Chinese mind and to the needs of the present time.

A meeting which was held in the city of Peking a little

after New Year's, last winter, is significant in this connection. Under the leadership of Pastor Jen, representatives of all who believe in Christianity in the city of Peking were invited to a meeting in one of the Mission churches, on the eleventh day of the new year. There were present at this gathering both Chinese and Europeans, representing the Roman Catholics, the Greeks, the Anglicans and the Protestants; in fact, all the denominations working in Peking and vicinity. There was an excellent spirit of enthusiasm and harmony. The large church was filled with a company of believers in Christ such as have not gathered together before, not only in China but perhaps in no other country. Fourteen different religious bodies were represented.

A conference was held in New York last October in the interests of a proposed Chentu, China, Christian University. This plan promises to be one of the most advanced and epoch making in the spirit of federation in Christian educational work so far attempted. Deputations of four or five each from the Friends' Foreign Missionary Association of London, the Methodist Church of Canada, the American Baptist Church, and the Methodist Episcopal Church, met in this conference and agreed upon plans for a union Christian University for the three provinces of West China. Sixty-five acres of land have been purchased and divided into six tracts, the central tract is for the graduate department of the University; the five sections clustering about the center, for the churches entering into this plan of union, each of which is to erect one college building at least, in addition to providing for the dormitory accommodations for its own students, but no church is to duplicate the work done by the University without the approval of the University Senate. A declaration of principles was agreed upon and sent to the various Boards for their approval.

When the Philippine Islands were suddenly opened for the occupancy of Protestant missionaries an unusual opportunity was afforded mission boards to demonstrate their spirit of comity and co-operation. One of the first steps was to form the Evangelical Union of the Philippine Islands, of which all

Protestant missions entering upon that work became active members. The Constitution of the Union is as follows:

"Article I.—Name. The name of this society shall be The Evangelical Union of the Philippine Islands.

"Article II.—Object. It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

"In order that there may be a clearer understanding of the purpose of the Union and the meaning of the word 'comity' as used in Art. II of the Constitution of the Union, be it resolved, that each mission and Society represented in this Union do hereby pledge themselves to the following resolutions:

"1. That we recognize and respect the discipline, polity and doctrine of every other evangelical church and we will inculcate in the churches under our care the same recognition and respect.

"2. That no members be received from other churches without proper certification from their pastors.

"3. Not to engage the services of any member or licensed worker of any other church without mutual agreement of the missionaries in charge.

"4. That in medical, educational, publishing and literary interests, we strive to avoid duplication of agencies in the same field.

"5. That hereafter any question as to the occupation of any territory by any mission or missions, or any alteration or readjustment of lines already agreed upon shall be decided by the missions interested in such occupation, alteration or readjustment. In case of disagreement, the Executive Committee of the Evangelical Union at its annual session or at a special meeting called with not less than two months' notice, shall serve as a Board of reference, whose decision shall be respected by the Missions directly interested after receiving the approval of their respective Boards.

"Article III.—Membership. All regular appointees of recognized evangelical organizations working in the Philip-

pine Islands may be members of the Union. Other Christian, lay or clerical, may be elected to membership by the Executive Committee.

"Article IV.—Management. There shall be a central Executive Committee composed of two members from each recognized evangelical organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representative in the Committee. This Committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

"Article V.—General Officers. The general officers of the Union shall be a President, two Vice-Presidents, a Secretary, and a Treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

"Article VI.—Amendments. This constitution may be amened upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment."

The by-laws are as follows:

"Article I.—The Executive Committee shall meet once a year, or at any time upon the call of the Secretary, for any special business to come before the Committee.

"Article II.—The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

"Article III.—One of the duties of the Executive Committee shall be to meet and confer with workers of any Societies that are not now parties to this agreement, and to confer with and advise representatives of Societies arriving in the future as to the location of their respective fields; also to earnestly urge them to become parties to the agreement and to choose members who shall represent their Missions in the Executive Committee of the Union.

"Article IV.—The name 'Iglesia Evangelica' shall be used for the Filipino Churches which shall be raised up, and when necessary the denominational name shall be added in paren-

theses, c. g., 'Iglesia Evangelical de Malibay (Mision Methodista Ep.)"

These illustrations, taken from widely separate countries, are perhaps sufficient to give an inpression as to the length co-operation and affiliation have gone, in some mission fields at least. They make clear that the tendency in some missions —not to say all—is in the direction of closer interdenominational and undenominational affiiliation and co-operation. There is no doubt that this has gine further in foreign countries than it has at home, and that the movement is increasing with commendable rapidity. We have reason to believe that this work will continue, reducing the denominational barriers which have hitherto seperated between missionaries and missions on the field, permitting Christian forces to be joined in the interest of economy of administration and effectiveness of service rendered. At the same time the different denominations thus present to the natives of the country a united front, impressing upon them the unity and fellowship of believers in Christ, proving that it is possible for different denominations to unite together in the unity of the spirit and in the bonds of peace. Not a few of these cases of union have practically eliminated distinctive denominational characteristics and exhibit to the people pure Christianity with little or no sectarianism.

The following recommendations were made by the Council:

1. That these practical and effective efforts at co-operation abroad have the hearty and even enthusiastic support of this Federal Council of the Churches of Christ in America.

2. That home organizations and churches promote in every possible way the development of this movement.

3. That we favor the closest possible federation of all Christian churches in Foreign Mission fields.

4. That we express our approval of union educational institutions in mission countries wherever practicable, in which teachers and students of various denominations shall have equal privileges and opportunities.

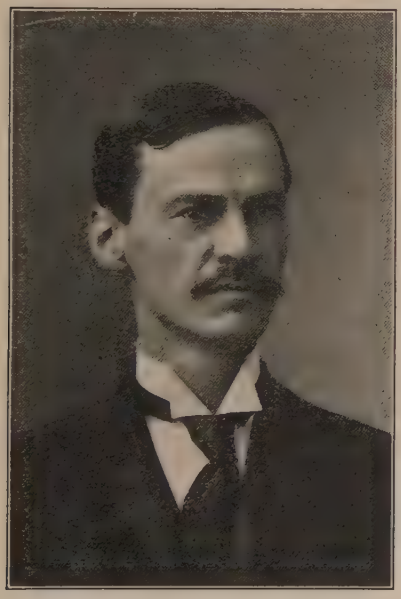
5. That we commend the efforts made to provide an interdenominational vernacular Christian literature of wide scope for the people of all mission fields.

State Federations

By the Rev. E. Tallmadge Root.*

The State Federation is the keynote of the massive arch of Christian co-operation now in process of erection.

The National Federation of Churches kindles enthusiasm by the vastness of its conceptions and constituency; but it lacks the definiteness which local tasks alone can give. Local Federations, — county, city, village or township organizations, face tasks concrete and definite; but they are not large enough to command great enthusiasm or to enable them to escape dangerous fluctuations of interest through change of personnel or change of personal feeling.



REV. E. TALLMADGE ROOT.

In contrast with both, the State Federation, on the one hand, has a scope and field not too large to be defined and grasped; and, on the other, magnitude enough to fire the imagination and eliminate the fluctuations caused by the ever-changing personnel of pastors and church-leaders. Thus the State Federa-

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For the discussion of this paper see page 42.

tion is able to supplement the national movement on one side and local movements on the other, giving the former definiteness, and the latter inspiration and momentum. The success of church federation, therefore, depends upon the efficiency of the State Federations. Upon this important topic, your Committee is asked to report.

It is gratifying to your Committee that it is not obliged to theorize, but is able to describe the proper organization and functions of a State Federation on the basis of the practical experience of successful organizations.

Two types have contributed to the present ideal. The older is the Interdenominational Commission, organized in Maine in 1891, with the specific task of avoiding hopeless denominational rivalry in small fields. The second is the Federation, the name and essential principles, viz: accurate knowledge of the religious conditions and needs, being suggested by the success of the organization of churches in New York formed in 1895. The principle was first applied to State, as to National, organization in 1900. The aims and methods of the Maine Commission were included.

We append a table of State Federations, so far as they have been reported to us, giving date and basis of organization, as well as lines of work developed. From personal knowledge or correspondence, your Committee submits the following outline of what actual experience seems to show should be the organization and work of a State Federation.

The gist of the matter may be compressed into the following definition: "A State Federation of Churches is a joint committee, officially representing the denominational bodies, to learn all the facts and ally all the factors, and thus to overcome our overlapping and our overlooking."

A State Federation is a joint-committee of officially appointed representatives of the State denominational bodies. The essential requirement is that the federation must in some way officially represent the denominations. If it does not do this, if it is a council of selected individuals, or of delegates from local churches or councils of churches, it may be an excellent thing, but it is not a federation of churches. The fundamental theory is that the denominations are accepted

as they exist, without debate as to their justification or permanence, and the admitted evils of this form of ecclesiastical organization are to be remedied by a federal union which leaves unimpaired their independence. The theory may be illogical, but it accords with the characteristic methods of the Anglo-Saxon as contrasted, e. g., with the logical French race.

This requirement is accepted by all existing State Federations. They make denominational representation the basis: although, as we shall see, some add representatives of interdenominational organizations or local co-operative councils. Differences in application may be noted.

(1) Quota of Representation. The commissions give all denominations an equal representation, usually three.* The federations recognize the equality of all denominations by giving to each one a representative, and the justice of a representation proportionate to strength, by allowing one additional delegate for a specified number of communicants, varying from 3,000 in Rhode Island to 15,000 in New York. Wisconsin combines the two plans by giving each denomination three members, to begin with.

(2) Definition of "State Body." Some difficulty arises from the fact that denominational organizations do not always coincide with State lines. Thus, many Methodist Episcopal conferences overlap, e. g. six conferences, only one lying wholly within the state, are asked to appoint delegates to the Massachusetts Federation. The yearly meeting of many smaller bodies embraces several States. This difficulty is overcome by asking such bodies to appoint delegates to each state federation in proportion of its communicants within the State.

(3) Scope of invitation. The Commissions have been confined to a group of denominations kindred in conceptions and methods of Christian work. Some of the federations make it their avowed aim to include every ecclesiastical body recognized as Christian, the term in some cases being defined doctrinally and in other cases practically.

*The Methodist Episcopal Church, having two conferences in Maine, has four, to allow equal division.

The State Council thus formed of official denominational representatives, alone or with other members, constitutes the governing body, to which officers and committees are responsible, and whose members in turn are responsible to the denominational bodies respectively appointing them. In most States, the whole Council meets only once a year, or at call. In others there are both spring and fall meetings. An executive committee, sometimes consisting of a representative from every denomination, is authorized to act in the interims.

In some States, the council has decided that, in order to secure steady and logical development, some one man must be enabled to devote his whole time to the work. Two States, by jointly employing the same man, secure the advantages of economy and of sharing each other's experience. The chief hindrance is the difficulty of raising sufficient funds. It may also be said that the employment of a salaried executive will prove a disadvantage, if it weakens in any degree the sense of responsibility felt by the members of the council. In the very nature of Church Federation, the deliberations of the council as representing the denominations are the essential thing, the work of the executive being only preparatory and supplementary. In proportion as this is realized, it is to be expected that the sessions of the council will grow in dignity, importance and volume of business. It is the Senate of the Federated Churches of the Commonwealth.

The only serious embarrassment in the development of a State Federation now arises from the side of finances. We believe that the proper method of providing adequate income is by appropriation of its just quota by each denominational body, from its general or special funds. By this act, a dignity is given to the organization which it can receive in no other way, and which it deserves in view of its unique nature. It is the Hague Tribunal of the Churches; and like that international bureau, should be directly supported by the ecclesiastical states composing it. This principle is slowly but surely establishing itself, in spite of admitted difficulties. The risk of establishing a precedent, to which other interdenominational organizations may appeal for appropriations, is eliminated, if the uniqueness of Church Federation is clearly

held. The next best method, prevailing in one State, is to ask for appropriations from the funds of the stronger local churches. Both methods must at present, probably, be supplemented by personal contributions from individuals who recognize the far-reaching significance of the movement. The New England federations have raised the question of the endowment of each State. A moderate endowment would remove all embarrassment, relieve the already overburdened churches, and stimulate progress immensely. In what way could any man of wealth do to-day more for every church and every good cause in his commonwealth?

To learn all the facts and to ally all the factors is the only method of usefulness open to a federation.

I. To learn all the facts. A voluntary federation of denominations, some of which, being centralized in government cannot admit any external authority, and others of which insist on the autonomy of the local church even within the denomination, in the nature of the case, can possess no authority bu the logic of the facts. To this, it may appeal; and it needs no other authority. As a joint bureau of information, it will avoid prejudice and suspicion, and soon win a recognized place of growing usefulness, securing necessary cooperation and readjustment, without coercion, by the mere force of the facts and their appeal to Christian public sentiment.

Among the facts, which its office must collect and make available, in order to perform this function, the following may be named:

(1) A list of all the pastors in the State, and possibly church-clerks and laymen of prominence, in every local community. The federation requires such a list for its own use in distributing information to form public opinion; and can serve all interdenominational causes by furnishing duplicates, for which there is frequent call. To compile and keep up to date is no small task.

(2) A list of all churches in each city or township, with location by ward or village, membership, and income. This information is necessary both for statistical investigations, the

discovery of overlapping, and the intelligent promotion of local co-operation.

(3) A compilation of statistics, civil and religious, State and local, as the basis for the study of the task and degree of success of the churches in reaching the entire population.

(4) A file of letters, reports, and documents, giving further information about localities and local churches, especially their experiments in co-operation. This should include annual reports of all denominational bodies, the histories and anniversaries of local churches, newspaper clippings of any permanent importance. All denominational papers should be on file.

(5) Diagrams, charts and maps, to present the common tasks of the churches to the eye, should be prepared and made available for all.

(6) A list of interdenominational organizations for religious education or evangelism, philanthropy or reform, with information as to their organization, income, and work.

(7) A reference library of books on practical methods especially of co-operation and service to the community.

In short, the federation should, and may, become a complete bureau of religious information, to which in time every Christian worker will get into the habit of turning, because he can there learn what he needs to know as nowhere else. Since knowledge is power, it will, in this way, secure, without any suspician of infringing upon denominational or local independence, a recognized place and influence. It will, furthermore, create the motive.

II. To ally all the factors. This is its real task. By its progress in allying the factors, its success is to be judged. The inertia which it must overcome is the traditional lack of co-operation between ecclesiastical bodies. By the logic of the facts, it must convince the denominations of the state, and the churches of each community, of the imperative necessity of concerted action in order to accomplish their common tasks, e. g., in Rhode Island, a study of the missionary needs of the State, especially among the foreign-born, was furnished to every Congregational pulpit for a sermon on a given Sunday. The next day, a leading business man remarked: "I

see that the churches of the State never can meet these needs unless federated." That remark made possible a laymen's luncheon, to which through his generosity, 100 leading men of all denominations were invited, and at which was secured an advisory finance committee of leading capitalists. When the churches are thus convinced, the federation must be able to furnish them with information as to organization and methods and to render any other assistance needed.

Let it be noted that the federation itself is not a "factor." When asked: "What is your federation doing?" the proper answer is: "Nothing! It does not exist to do anything. It is not to be efficient, but a coefficient. If it did anything by itself, however efficiently, it would defeat its own end, which is to enable the churches themselves to act together so as to secure greater efficiency in their own distinctive work." Some local movements, to emphasize this, have hit upon the happy term: "The Federated Churches" instead of "The Federation."

As previously explained, the denominational bodies are allied by their appointment of representatives on the State Council. Time and effort are required to see that the request is presented to every ecclesiastical organization, delegations appointed, and the annual reports made to it, by the delegation of the field secretary, so as to sustain and increase the interest.

There are also many scattered undenominational or union churches, of varying strength, but all lacking the broader sympathy, counsel and backing, and the outlet for missionary zeal, which a denominational connection gives. Ascertaining the existence of these by its knowledge of every community, the state federation, without infringing their independence or forming a new denomination can bring them into touch with each other and with the Federated Churches of the State.

Some federations invite interdenominational organizations like the Sunday-school Association, Anti-Saloon League, etc., to appoint representatives, with the design of making the federation a clearing-house and alliance of all the moral and religious factors of the state. Practically, the advantage of this

has not always been apparent; possibly owing to a natural jealousy on the part of these older organizations toward an organization with more comprehensive claims. But this alliance has been conspicuously successful in the Wisconsin Federation, which makes it a marked feature, by joint convention and joint periodical. In Rhode Island, the representatives of Brown University and the State Agricultural College have proved of inestimable service. "All the factors" may wisely be defined to include more than the denominational organizations.

Some federations, e. g., Wisconsin, invite also local federations to appoint one representative and one additional for each 2,000 communicants in the membership of their constituent churches. The advantage is that the interest of the local organizations in their own and the state movement is stimulated, and the plan of organization made theoretically complete. Other States have rejected the proposition, as an attempt to combine two incompatible bases of representation, and to make organization unnecessarily cumbersome. But whether it gives them representation or not, a large part of the task of the State Federation is to organize the churches in every minor political division, i. e. city or township. By political divisions, rather than villlages, for several reasons:

(1) Only by covering every political division, can we be sure that the whole State is covered.

(2) To ascertain the task before the local churches and their efficiency in meeting it, religious and civil statistics must be compared; and the latter are for political divisions.

(3) Civic action on the part of the churches, i. e. in law-enforcement, must proceed on lines of township, etc.

(4) Even if the churches could otherwise accomplish their own ends otherwise, they owe it to the community to strengthen the local civic life, expressed in the town-meeting, etc., too much weakened to-day.

When it has convinced the churches of any community of the necessity of alliance, the State Federation must be prepared to give them information as to methods of organization and work. There are now tested types of co-operation adapted respectively to city, village, and rural township. The full dis-

cussion of these methods belongs to another of your committees, and we shall refer to their work under our third heading. It is sufficient to note here that local organization may belong to either of two types. These are known in Massachusetts and Rhode Island as "The Westerly Way" and "Methuen's Method."

(1) "The Westerly Way" assumes that the pastors ex officio represent the churches, and may, without formal authorization, organize and act in their name. In some cases, such a ministerial body has even adopted the name "The Federated Churches." The advantage of this plan is its simplicity and economy of time and organization. Pastors know what is needed, and it can be done with less discussion. The success and permanence of the plan, however, depends on the personality and mutual confidence of the ministers.

(2) In "Methuen's Method," the churches join the League by formal vote, and agree to certain lines of co-operation, as stated union meetings, a periodic canvass, etc. They may appoint pastors and delegates to constitute the voting body; or all the members of the churches may be entitled to vote at the annual meeting. The advantage of the plan is that it commits the churches themselves, and renders permanence less dependent on the personality of the pastors. In one or other of these ways, the State Federation should ally the churches of every subdivision. Where there are too few churches in a township, neighboring towns may of course be grouped.

But organization is only a means. The challenge of a business man remains to be answered: "But what can the churches do together?" This involves our third head:

III. The work to be done. Prof. Commons has aptly said that the two great faults of our American denominationalism are its overlapping and its overlooking. Work is overcoming resistence along a line. The work which Church Federation has to do is this: To overcome our overlapping and our overlooking.

1. To overcome our overlapping. This was the first need to be realized. To meet it the Maine Interdenominational Commission was organized in 1891, and has blazed the way which the whole country is now beginning to follow. The

five denominations represented adopted at the outset these seven principles:

That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:

1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension may be deemed abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches of different denominations, should be referred to the Commission through its executive committee.

During the first thirteen years of the Commission's existence, there were fifty-one communities on record, where encroachment, friction or competition of some kind had called for adjustment. In three new villages, the order in which churches ought to enter was amicably settled. In one-half of the twelve cases of formal arbitration, the decision of the

committee has been accepted, the denomination so advised withdrawing; and in six cases, the decision has been disregarded, in thirty-seven cases, consultation and friendly conference have sufficed to adjust the strain. Many other instances have shown that the very existence of the Commission prevents aggression or insures voluntary adjustment. In 1908, the Commission decided to make a comprehensive study of the whole State, to discover all existing cases of overlapping, and to take the initiative in proposing adjustment. By this comprehensive survey, it hoped to be able to point out opportunities for mutual exchange, so that "in one town denomination A may surrender to B its church interests, and in another town, B may surrender an equal interest to A." Not merely the commissions but the federations as well have generally adopted the Maine methods.

A somewhat different line of approach has been adopted by two federations which face a more complex situation because of the larger number of denominations represented, respectively fourteen and seventeen, and the larger and more heterogeneous population, foreign and urban. The following "Plan to Promote Comity" was adopted by both in 1905:

> (1) To form public opinion, publish the facts, both general and typical.
>
> (2) Call conferences of denominational authorities that acquaintance with each other's work and personality may prevent or remove misunderstandings, and secure voluntary readjustments.
>
> (3) Urge upon denominations anywhere found overlapping the importance of adjusting their work by negotiation and where possible by exchange of fields.
>
> (4) Provide arbitrators, where this is required and requested, whose decision shall have only the authority of its own obvious wisdom and the Christian public sentiment back of it.

Gratifying progress has been made in all these lines. The publication of facts is rapidly forming public sentiment. The conferences have proved happy and helpful. Increasing willingness to yield for the sake of readjustment is manifest on the part of denominational secretaries; the chief difficulty

arising from the inertia of the local churches. The aim has been to avoid putting any denomination in the position of a defendant. The watchword is negotiation rather than arbitration. A complete list of all the churches in the State is being made to discover every case of overlapping.

The readjustment of our overlapping is doubtless a long and difficult task; but it is one which will in time be completed. It is the negative and temporary side of church federation. The permanent and positive work is:

2. To overcome our overlooking. In spite of churches so numerous that they duplicate and interfere, there are multitudes of neglected neglectors both among the incoming multitudes, the crowded population of the cities, and the scattered habitants of declining rural towns. They neither attend nor care for the Church. Present methods seem powerless to reach them. Unless the Church can find a way to make the indifferent different, it must confess future progress impossible. If it despairs of reaching the last, least and lowest of the lost, it is false to its Master! In seeking the true method, two principles seem obvious:

(1) Knowledge of men alone gives power over men. The time has come when the churches may and must know every individual in the entire community as accurately as they now know their own membership.

(2) This must be done co-operatively; both because the task is too vast for any one church or denomination, and because the churches are so close together, that unless they intentionally co-operate they will inevitably compete.

These principles may be adapted and adopted in every type of community. It is the work of the State Federation to see that their importance and adaptability is understood, and that they are put into practice by each local group of churches. To the cities it may recommend the co-operative parish plan. To large villages and suburbs, the Jamaica plan of a joint visitor; and to rural churches, town or county federation. It thus becomes possible, as in two States already, to announce the watchword: "Some church responsible for each square mile!" Responsible, i. e. to know and seek in some way every individual therein, mutually reporting pref-

erences to sister churches. The area of each "responsibility district," of course, varies from one city block to a whole town of forty square miles. The keynote is responsibility! Dynamite is in that word! Its significance once realized, it will revolutionize the relation of the churches to the community and to each other.

Of course, knowledge is but the fundamental prerequisite of persistent evangelism, using invitation printed, penned and personal, as well as the mass-meeting; and evangelism is but the beginning of service on the part of the federated churches to the community. But such systematic knowledge of men and conditions is the indispensable first step in all lines of service. It will discover the real problems, rouse the churches, show them the defects of their work and guide them to new tasks and new methods. The churches have as great an opportunity as ever to-day, if they will combine to meet the real needs of each community, from building roads and organizing industry, like John Frederick Oberlin, to swinging the thought of a whole great metropolis to religious things by concerted evangelism. The State Federation, like a general, taking in the whole field, can suggest what is needed at each point, and make possible what we have never had before, a systematic campaign to Christianize every phase of the life of the entire Commonwealth!

But overlapping and overlooking do not exhaust the needs that call for Church Federation. We summarize other possibilities under a third topic:

3. Co-operation in common tasks. The chief, and only serious objection to Church Federation is the multiplicity of existing interdenominational organizations. "Why another?" is often asked.

The objection, upon examination, turns into an argument. Why have we so many organizations? Because hitherto the churches have co-operated piecemeal, forming a new agency every time they have discovered a new need for co-operation. The peculiarity of federation is that it is an organization, not to do any specific thing, but whatever the churches need and desire to do together. It will, therefore, not only render un-

necessary further multiplication of agencies, but will make possible elimination and consolidation of those now existing.

It is necessary to enumerate only a few of the lines that have been taken up by state federations to illustrate the possibilities.

As a bureau of information, the federation may render valuable service, not merely in making a study of missionary needs, as the number, increase and location of the incoming multitudes; but also by investigating special problems like the boarding-house population, religious education, and by making known new methods, like the Vacation Daily Bible School. Upon the basis of a study of the multiplicity of philanthropic organizations, one federation called the attention of the public to the danger of duplication and the wisdom of investigation before forming new organizations, if not, of merging those existing,—an address which struck fire at once.

The enforcement and improvement of law often becomes the imperative duty of Local or State Federations, especially in regard to Sunday-rest, liquor-selling, sexual immorality and child labor. The policy of the federation should be to use and back up the organizations existing for these specific ends. But it should emphasize the importance of the "responsibility districts," which it establishes. When these cover the State, and the churches so appreciate their opportunity and responsibility, that each church will know the position of every voter on moral issues and tirelessly work to place every one upon the right side, moral reforms will come swiftly and permanently. The fort is then built, the guns placed, ready for any emergency.

In one State, a committee on public opinion, feeling incompetent to express what it has no means of ascertaining, is forming a body of counsellors, covering every community, class and denomination, who may give voluntary or requested expressions of opinion.

One committee on comity has attempted to define the principles which should guide pastors and church workers in pastoral visitation and invitation.

The usefulness of an official organ, regularly mailed to every pastor and to as large a number of subscribers as possible, in

order to report facts and form public sentiment, is suggested by the practice of several States.

The usefulness of the field secretary in reflecting back to the churches, in sermons and addresses, the impressions made upon one given the unique opportunity of studying the religious needs of the commonwealth from the standpoint of all the churches combined, should also be noted. In all these ways, the State Federation may, and already does, make the practical unity of the churches of Christ in its commonwealth a tangible reality.

Our conclusion, from this review of the actual experience of existing State Federations, is that such organizations are both practicable and necessary, and that there has already been worked out a practical program of activities as definite and comprehensive as has ever been proposed for any religious or civic campaign. We have planned the work; let us work the plan.

And furthermore, we feel that far more important than any concrete results in moral reforms, ecclesiastical growth, or even the deepening of the religious life of individuals and communities, will prove the demonstration of the essential unity of the Christian forces of the Commonwealth. They do not need to be made one. They need only to be convinced that they are one,—one, not in polity, but in purpose; not in doctrine, but in the practical effort "to do," as Christ said, "the will of my Father which is in Heaven."

TABLE OF STATE FEDERATIONS

The following table of State Federations and the definite lines of work in which several of them are engaged will be read with interest:

State	Title of Organization.	Year, organized.	Quota of denominational representation.	Number of denominations federated.	Number of interdenominational organizations represented.
Connecticut,	Fed.	1906	1 to 10,000	.....	.....
Maine,	Com.	1891	3 each	5	.....
Massachusetts,	Fed.	1901	1 to 15,000	.....	.....
Montana,	Com.	1906	3 each	5	.....
Nebraska,	Fed.	1909	.....	.....	.....
New Hampshire,	Com.	1903	3 each	4	.....
New Jersey,	Fed.	*	.....	.....	.....
New York,	Fed.	1900	1 to 15,000	6	Invited
North Dakota,	....	....	.....	.....	.....
Ohio,	Fed.	1901	.....	.....	.....
Pennsylvania,	Ev.Al.	....	.....	.....	.....
Rhode Island,	Fed.	1901	1 to 3,000	17	7
South Dakota,	Fed.	1905	3 & 1 to 5,000	.....	.....
Utah,		*	.....	.....	.....
Vermont,	Com.	1899	3 each	5	.....
Wisconsin,	Fed.	1898	1 to 10,000	11	6

*Being organized.

LINES OF WORK.

Maine.—Comity. Local co-operation recommended.

Massachusetts.—Comity. Three types of local co-operation. General co-operation. Investigation.

Montana.—Comity.

New Hampshire.—Comity. Local co-operation recommended.

New York.—Comity. Local Federations. Moral issues. Investigation.

Rhode Island.—Comity. Local co-operation, three types. Investigation. General co-operation. Monthly organ.

South Dakota.—Comity. Local co-operation. Moral issues.

Vermont.—Comity. Investigation.

Wisconsin.—Comity. General co-operation. Organ jointly with other org.

Declarations and Recommendations.

The Committee recognizing the practical efficiency of State Federations in allying forces and allaying friction, in ascertaining religious needs, and applying the principles of co-operation to the statesmanship and diplomacy of the Church, desires to make the following declarations and recommendations:

I. DECLARATIONS

1. By an experience beginning in Maine in 1890, we deem it to have been proven that Christian denominations, in the spirit of mutual respect and confidence, evincing broad and charitable toleration each toward the other, can co-operate, by courtesies extended and received, by combination of work and worker, and by concession and surrender of advantage and privilege in concrete cases. The recognition of the individuality and the parity of denominations has been demonstrated to be not a dream, but a reality.

2. We regard the federation of the churches of Christ in the various States of the Nation as indispensable in the realization of the Federal Idea of Christian Forces for which this organization stands. The State Federation is neither too large to lose sight of local conditions, nor too small to fail of the best leadership and the highest ideals.

3. We do not approve of the formation of so-called "union churches," independent of denominational association and supervision, although we recognize their utility in many places and would not wish them disturbed wherever they are useful. But the denomination should be the unit of independency in federation, for it alone maintains agencies for missionary activities at home and abroad; for Christian education; for the publication of Christian books, tracts, and periodicals; and for the maintenance and supervision of an approved Christian ministry.

4. We do not advise or expect men, under the inspiration of the federative principle, lightly to exchange denominational connection and lose the bond of peculiar devotion and attachment which unites them each to the denomination of

his own choice, but we do expect each Christian, while peculiarly of one branch of the Great Kingdom, to recognize all other branches as branches, and himself in right relation to the whole. The principle of federation, while unsectarian, is still consistently denominational.

II. RECOMMENDATIONS

1. We recommend to the several denominations, affiliated in this Federal Council, that they either formally recommend, or at least authorize, their constituent bodies in the several States to enter into co-operation and federation with the constituencies of other denominations in their States, for the more efficient extension of the Kingdom of Christ, and the fuller expression of His spirit among His disciples. It seems desirable that State Federations should have the approval and sanction of the highest ecclesiastical authorities to which the several federating members are amenable, and that State Federations be thereby recognized as orderly and authorized expressions of comity and co-operation, known and approved by each denomination at its headquarters.

2. We recommend that each denomination, through its appropriate organizations and agencies, direct that its superintendents, missionaries, or agents, as its official representatives in the home field may be designated, should seek to foster the organization of State Federations, and should observe, in dealing with other religious bodies or in planting new churches, and in sustaining weak churches of their own faith and order, the principles of comity and co-operation usually embodied in the platform of a State Federation.

3. We recommend to the leaders of denominational enterprises in the several States in which now no State Federation exists, that they investigate the operation of the federative idea in other states and examine conditions within their own States, in order to ascertain whether a federation of churches, or interdenominational commission, might not promote the interests of the Kingdom in their own States. Far better is it for the principle of federation to spring up within the limits of a State, or at least to find receptive appreciation within the

State, than for it to be brought in from without the State by any propaganda, however persuasive and convincing.

4. As for the character of a State Federation we recommend:

(a) That membership in it be elective, or appointive, so that each member shall be a delegate from, and a representative of his own denomination within the State:

(b) That membership be continuing, to the extent at least that all terms of membership shall not expire in the same year:

(c) That the functions of the federation be plainly stated and described as an advisory council without ecclesiastical authority so that each State organization of a denomination may clearly understand the federal compact and know that by sending delegates to the federation, or commission, it is surrendering no powers or responsibilities inherently its own.

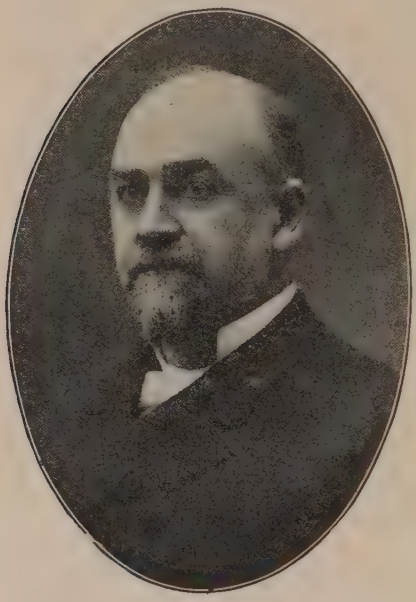
(d) That the federation be regarded as a common meeting ground for the denominations, not a new organization, but a new point of view; not a federation, so much as the churches federated; it is not to divert energy or consume energy, so much as it is to direct the energy of the denominations into more useful channels and more promising fields, and thereby save energy and make it more productive of good, and specifically it is to make churches and Christians more efficient in their own distinctive work and to see that the whole commonwealth is so ministered to and cared for that some church, or group of churches, shall be responsible for every square mile.

(e) That the federation be deemed the proper center for co-operation in doing whatever may be wise for the churches to do together either in civil, moral, philanthropic, or religious lines, and by its existence and its use for this purpose the further multiplication of organizations akin to the Church may become unnecessary and their combination and consolidation at some time be rendered possible.

Organization and Development

The Rev. E. R. Hendrix, D.D., LL.D.*

Three years ago the Protestant churches of this land acknowledging Jesus Christ as their divine Lord and Saviour, met in New York, not that they might be made one, but, because they were already one. They had been building on the same foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. The workmen at last saw eye to eye and the watchmen on the walls found themselves talking together in love and, without even undue diligence, keeping the unity of the Spirit in the bond of peace. They simply registered a unity which had already come into being, the unconscious growth of many years.



THE REV. E. R. HENDRIX, D.D., LL.D.

The dawn which had already been approaching was now

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For the discussion of this paper see page 47.

unmistakable and it soon became daybreak everywhere. In the leading Roman Catholic journal in America the great Inter-Church Federation Conference was declared to be "the most important and impressive religious gathering ever held among non-Catholics," and "that if ever church unity is to be visibly attained, even in a moderate degree, it will be brought about under some such form as this great Conference in New York has assumed. Our Twentieth Century may witness the reunion of Christendom. It is a consummation devoutly to be wished." The vitality and power of the Protestant forces in this country were greatly increased by the formal declaration of a unity that had long existed. Even those accustomed to chide us for our divisions now acknowledge our essential unity. We were being "perfected into one" as our Lord prayed in the upper room, that we might become one flock, although in many folds. All of the constituent bodies officially represented in the Conference of 1905, through action taken in their National assemblies, have unanimously ratified and adopted the Plan of Federation which now constitutes us a Federal Union. Again we meet, not to make such a Federal Union, for it has already been made by the many millions of communicants represented here, but simply to register it. We thus publish to the world the most notable event since the days of the Apostles. It is not a union of individual believers in these churches but a permanent organization of the churches themselves, as much so as when the several States of our Country adopted a national constitution and became a Federal Union. It is not mere sentiment which calls us together. It is under the authority of a constitution formally adopted by the leading Protestant churches in America. It is the voice of many millions that speaks here to-day like the voice of many waters. Their voice is heard in the mighty and tuneful doxology of John, when Patmos made him a poet, and he assayed to sing in doxologies like the angels about him: "Unto Him that loveth us, and loosed us from our sins by His blood and made us to be a kingdom, to be priests unto God and His Father: to Him be the glory and the dominion forever and ever." It is the Gospel of the Kingdom that we preach as our divine Lord

commanded us, and we dare hope that we see in part His gracious answer to our prayer, "Thy kingdom come." We worship God the Son as well as God the Father and God the Holy Ghost. In the richness of the fellowship of the Godhead we enter through Christ the Son who shows us the Father for "he that hath the Son hath the Father also."

For this reason we make known the Eternal Word who became flesh and dwelt among us that others also may have fellowship with us. For here is found the reason of our unity. "Yea, and our fellowship is with the Father, and with His Son Jesus Christ." Our two-fold loyalty must be to the Son of God and to His supreme command. As He is so must we be in the world. "The witness we bear is this that God gave unto us eternal life and this life is in His Son. He that hath the Son hath life," not only the life of blessed fellowship with God and man but the noble partnership of service, as we receive through Him the power to become the sons of God. "To this end was the Son of God manifested that He might destroy the works of the devil." His great mission is to be that of His church also. The church is militant against the devil and all his works as is her Lord. "God made man many in place of one that they might help one another," said a wise philosopher.

The very vitality of the Church is found in her independence of thought and method the better to help every member of the body of Christ. We are still many members but of one body. "For as the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ." Our unity is in Christ who seeks no mechanical union but rather the building up of the body of Christ. He would have us become "members in particular," not nobody in particular. His mission is to complete us not to denature us. Thus may we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fulness of Christ." Never were we better prepared to "grow up in all things into Him, who is the Head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due meas-

ure of each several part maketh the increase of the body unto the building up of itself into love."

"The Churches of Asia salute you," wrote Paul to the newly-formed churches in Europe. The first literature of the New Testament were these great epistles, long antedating any of the Gospels. The very life-blood of the Church was in these epistles to the churches. No other religion ever had epistles. Even our ascended Lord chose this method of personal communication to the Seven Churches in Asia. Never since that First Christian century has there been any so like it as this blessed century of Christian opportunity and fellowship, as now the churches in America can salute the churches in Asia and the churches in Europe. Let us confidently except that long before the Twentieth Century shall close the churches in Africa will be sending their Christian greetings to the churches in Europe and Asia and America and Australasia.

More Christian blood has been shed by Christians than by all the pagans and Mohammedans in the world. Our foes have been among ourselves as Christian nations have warred against one another in wars lasting thirty and even an hundred years. Nations are now allies that once were foes. The Hague Tribunal registers the progress which Christianity no less than civilization has made. A stately monument as the permanent home of that great tribunal stands for the confidence that the great Powers have in Treaties of Arbitration as worth more than Triple Alliances and growing standing armies. A noble palace is to house in the Capitol of our Nation the International Bureau of American Republics, as all the Americas are henceforth to work together for the common good of all and of humanity. The Era of Good Feeling is spreading around the planet as imperial Japan welcomes our great fleet and tells again of Commodore Perry, who was present at her christening and whose devout spirit like that of brave Captain Phillips at Santiago helped to show men the Christ of God.

Every two centuries for the last ten hundred years God has signally spoken till now, as in the Twelfth, the Fourteenth, the Sixteenth, and the Eighteenth centuries. What

is His message in this Twentieth Century? Is it not a message through the churches themselves, His spokesmen to the nations?

The world-wide Federation movement among the Protestant churches is perhaps the most notable keynote of the new century and of its Christian progress. In the great missionary fields the plea for federation is little less than pathetic, as was manifest at the Centenary Conference recently held in China to celebrate the completion of the first century of missionary effort since Robert Morrison began in loneliness and without sympathy. This plea is not a confession of failure of old methods, when the Chinese empire had to be studied by faithful pioneers and explorers to know the best centers of missionary work. It is rather, a voice which comes out of the fullness and ripeness of the times for more co-operative work. The churches in all lands are discovering that they have more in common than in what they differ. They do not wish to burden the converts to Christ in foreign lands with differences which they can never understand and which are now mostly historic. All crave that the era of co-operation shall succeed the era of competition. Our forces in foreign lands not only began the historic Week of Prayer, but are leading the home churches by their noble example of comity and co-operation. They have been much cheered by the unanimous voice of the great Inter-Church Federation Conference of three years ago, as it rang out to all the world, proclaiming the essential unity of all who love and worship our divine Lord and Saviour, Jesus Christ.

They now bring us a fresh inspiration to mature and develop our plans of preventing waste and overlapping, and of securing that wise supervision and co-operation which must be productive of the happiest results. Whatever our regimental colors we are enlisted under one banner as we seek to make the conquest of the world for Christ. Happily, both the Home and the Foreign Boards now see the wisdom and necessity of working in harmony and without unseemly competition. New forces are loosened for aggressive service. A Christian climate has been created in which all the fruits of the Spirit grow to better maturity.

The signs multiply that under these conditions of promise we are entering upon a period of constructive action in which the religious forces of our land and of the world will be correlated, unified and aligned as never before. It is in the interest of this movement of paramount importance that we are gathered here as the representatives of a large proportion of the Protestant Church membership in the United States to act under a compact that is very definite and practical in its aims. As stated in its constitution, the object of this Federal Council is:

1. To express the fellowship and catholic unity of the Christian Church.

2. To bring the Christion bodies of America into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The responsibility resting upon this council, as we conceive, is to give inspirational leadership and helpful guidance in fostering and aiding organized activities through which the spirit and need of united effort will find practical expression in the life and work of the churches. This work, of necessity, will demand large outlay in consecrated life and resources.

The business of the Kingdom must be thought of in terms of the Kingdom. If the Federal Council is to be the chosen instrumentality through which the spirit of unity, that now exists, is to find expression in an effective co-ordination of the forces of the vast constituency it represents, it must direct and support executive, educational and inspirational activities organized for the largest usefulness. Its central office should be equipped to meet the need of a national work.

Resources should be placed at their command that will enable the Executive Committee in their representative capacity to employ a secretarial force adequate for the prosecution of plans that will be a constant and effective source of help and encouragement in organizing State and Local Federations, and give efficent aid in work, having for its aim the unifying of religious forces in the advancement of great movements that "concern Christians of every name and demand their concerted action, if the church is to lead effectively in the conquest of the world for Christ."

In carrying out this program, your committee realize that it will be necessary to provide for field work, not only in the east, but in the interior, the west and the south, supported out of the National treasury under the direction of the Executive Committee. We venture to express the hope that this important committee, in which all the constituent bodies composing the Federal Council will have representation, will arrange to hold its annual meetings in different sections of the country and make these Conferences of such importance that they will arrest attention and crystalize sentiment in the places where they are held, as well as exert national influence through reports by the religious and secular press. Among the results we may reasonably anticipate from this plan of organization, we note the following:

1. The increased efficiency of the central office in its executive, educational and inspirational work.

2. The strengthening of State and Local Federations already in existence.

3. The organization and development of federations in all the States, and through their agency, the multiplication of town and city federations.

4. Bringing the need, possibilities and reports of united service to the attention of the ecclesiastical Conferences, Assemblies and Synods of the constituent bodies in the fellowship of the Federal Council, and securing the systematic presentation of the cause of Church Federation through ministerial associations and brotherhoods, as well as the pulpit and press.

5. These field activities in which the entire secretarial

force and the members of the Executive Committee should have some part, will make it possible to reach every section of the country and effectively set in motion plans of service approved by the Council and its Executive Committee, and give the aid required in careful and adequate preparation for the quadrennial meetings of the Federal Council and, during the intervening years, for the annual meetings of the Executive Committee.

Believing that the plan of organization we have briefly outlined will provide for the efficient advancement of the objects for which this council has been founded your committee recommends:

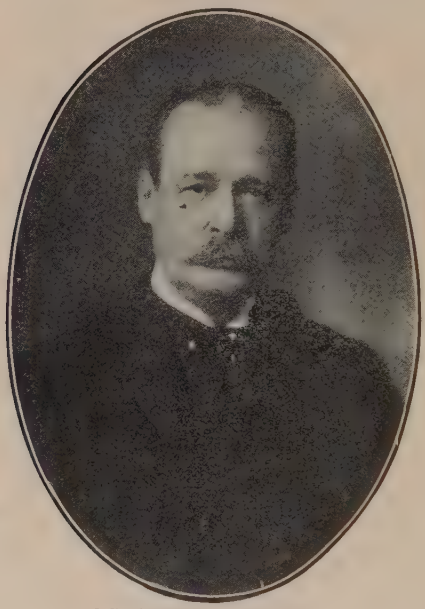
1. That the Federal Council approve the formation and development of plans that will secure effective office and field service in advancing work, the object of which is stated in the Constitution of the Council.

2. That in addition to the equipment of the central office in the city of New York, the Executive Committee be authorized as rapidly as funds will permit, to provide for a district superintendence that will establish at least four offices in strategic centers of population representing different sections of the country.

The Maintenance of the Council

Mr. Alfred R. Kimball.*

The Committees have reported fully upon the operations necessary to promote the objects aimed at by this Council, which they are convinced are imperatively needed. To carry out this work, the Central Office in New York should be strengthened, to manage the necessary business part, particularly the financial maintenance; and four district offices maintained in the district sections of the country for promoting federation operations. For this purpose it is estimated that $30,000 is needed. Some form of apportionment among the constituent denominations must be adopted, and this must be supplemented by inducing several large contributions or numerous individual gifts from many sources.



MR. ALFRED R. KIMBALL.

The office has gathered a selected list of over 4,000 names, of those all over the country who can be counted on as contributors to necessary support of practical work. From this list we already have subscriptions for the next four years

*Chairman of the Committe on Maintenance; other members: George W. Bailey, Samuel W. Bowne, E. F. Eilert, C. W. Harding, H. C. M. Ingraham, H. E. Kirk, Alfred E. Marling, Charles W. McCutchen, George W. Pepper, J. Ross Stevenson, John L. Wheat.

For the discussion of this paper see page 54.

amounting to about $10,000 a year, provided practical efficiency in pushing necessary operations is shown.

This matter must be determined here and now, as the work cannot go on unless the Executive Committee have pledges of an absolute and definite character which will enable them to appoint men who can promote the practical work, and which will justify the continuing contributions from year to year.

The Committee offer the following resolutions:

WHEREAS, The Committee on State and Local Federations, and the Committee on Organization have shown the usefulness to be promoted by aggressive work,

Resolved, That the Council take action to apportion among the Constituent Bodies, and undertake to raise, their proportions to the amount of $30,000.

Resolved, That the apportionment be made on the basis of the number of delegates allowed to each denomination, at the rate of, say, $50 per delegate.

Resolved, To appeal to individuals in the denominations which are stronger financially, to increase their proportion, to assist those who may find it difficult to meet their apportionment.

Co-operation in Home Missions

The Rev. Edgar P. Hill, D.D.*

The men on the watch towers are announcing a new day for evangelical Christianity. Past are days of theological bickerings over unessentials. Past are the days of egotistical assumptions of denominational superiority. Past, we trust, are the days when any branch of the evangelical church would insist that a community is not being evangelized unless its agents are doing the work. From either the children of the world or the Father of lights, we are learning the wisdom of co-operation. We are beginning to realize that the things we hold in common are infinitely more significant than those which distinguish us. We are being confronted with the impressive fact that unless there is a coming together of the evangelical forces in this land of ours, we seem to be engaged in a losing fight. The manner of co-operation is secondary. The necessity of it is explicit, imperative, insistent.

THE REV. EDGAR P. HILL, D.D.

*Chairman of the Committee on Home Missions; other members: Levi G. Batman, D. H. Bauslin, W. M. Bell, Irving H. Berg, S. C. Breyfogel, Robert F. Coyle, A. E. Dunning, Robert Forbes, M. L. Jennings, Paul S. Leinbach, Joseph W. Mauck, H. L. Morehouse, O. W. Powers, Charles Reuss, W. M. Stanford, T. Smyth, T. L. Thomas and Wm. R. Williams.

For the discussion of this paper see page 56.

Just now some would have us believe our hosts are wavering; and it sometimes seems so. This, however, may be only the pause for the reforming of the lines into an army so compact and disciplined and resistless that to-morrow it shall sweep to a speedier and more complete triumph than we could have anticipated. The thought of seventeen million followers of Christ brought together under a single banner is a thing to inspire the most sluggish imagination. Seventeen millions after so long a separation at last together, to plan and pray and work in the name of their common Lord and Saviour for the extension of God's Kingdom! Seventeen million soldiers after years of bushwhacking, at least wheeling into line for the greatest battle the world has known! This is thrilling, magnificent, awe-inspiring! But, my brothers, it is one thing for the men in the watch-towers to catch sight of a glow in the east. It is another for the multitudes to see it. It is one thing for a few hundred representatives of the various federated bodies to meet and plan and rejoice. It is something different for the men and women in cities and towns all over the land, who worship on opposite corners of the street, to treat one another like brothers and sisters and to plan like members of the same family for the extension of their common interests. It is stating bluntly a fact recognized by all who have studied the matter in its practical bearings rather than on its theoretical side, that any sort of federation is only a rainbow dream that does not eventuate in some plan whereby the extension work of the various churches may be carried on with no less aggressiveness than now, but with far more economy and co-operative wisdom. No more urgent problem confronts the Church of America than the capture of the cities for Christ. At no point will the sanity and sincerity of the movement represented by this Council be more searchingly tested than on the Home Mission fields. Here is a call for the best brains and choicest spirits that can be commanded.

No sooner does one approach the subject than the difficulties begin to loom big and threateningly. Workers on the field as conscientious as may be found, are often bewildered. When planning to enter a new territory who can tell when

the new town is over-churched? Shortly it may be a city. Who is to decide as to when a community is being evangelized? Three churches may not be doing the work that one might. If the denominations are to be maintained at all, exactly where is the line that separates aggressiveness from encroachment? Some of our most earnest mission workers are insisting that comity always means their withdrawal. Others accused of urging comity where their interests are endangered, and ignoring it when it is to their advantage, reply that to maintain denominational prestige it is necessary to play a game as politicians do. Lack of authority is blamed for many failures to co-operate effectively. Those who want to co-operate have not the necessary backing to carry through their plans. Often lack of initiative is the explanation. All feel deeply the deplorable condition of affairs. No one knows quite how to remedy it or is fearful of attempting anything. And then there are great barren tracts of unregenerate humanity with which to deal. The beautiful dreams of the social reformers who have withdrawn from society to establish ideal commonwealths have failed to materialize because of the cantankerous human units with which they attempted to build. If members of the same denomination holding the same traditions find it impossible to dwell together in peace, but insist on having two buildings and two congregations and two preachers, how much can be expected in the way of co-operation from those of different communions? In the presence of men of fine Christian spirit and far-reaching vision such difficulties may seem trivial and unworthy of rehearsal. But to the men who are actually grappling with the problem, they are most serious and intrusive.

In spite of the difficulties much has already been done in the way of co-operation on the Home Mission field—enough to give an idea of the more that may be accomplished. The plan adopted in Maine is well known. For more than a dozen years it has been in operation. Those on the field testify that it has allayed friction, encouraged a delightful fellowship among the co-operating bodies and promoted the interests of the Kingdom. The statement of principles as applying to mis-

sion work should be mentioned. The second article reads as follows:

> "That church extension into destitute communities should be conducted as far as practicable according to the following considerations:
>
> "1. No community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.
>
> "2. A feeble church should be revived if possible rather than a new one established to become a rival.
>
> "3. The preference of a community should always be regarded by denominational committees, missionary agents and individual workers.
>
> "4. These denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.
>
> "5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.
>
> "6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed temporary abandonment when a church has held no preaching and held no meetings for an entire year or more.
>
> "7. All questions of interpretation of the foregoing statements and all cases of friction between denominations or churches of different denominations should be referred to the Commission through its Executive Committee."

In Wisconsin an aggressive work is being pushed much along the same lines. So far as Home Mission work there is concerned, the statement of principles is in the exact wording of the Maine federation.

The spirit of this announcement is admirable. That it can

be worked in such States as Maine and Wisconsin is proved by the fact that it has worked. But that it has its limitations must be evident to any one who has lived in the newer west where the denominational agents must be conspicuously aggressive; where, if one were compelled to wait until the authorities had been consulted, a little town might become a city and a golden opportunity lost. The plan has been tried in the west and the testimonies of its usefulness are not enthusiastic. As to the great problems of the city, such a scheme would be utterly inadequate. At the best it is only negative. It announces one of the most important steps the churches have taken toward the federation idea in Home Mission work.

We are facing conditions that demand a more inspiring call to co-operative effort in pushing ahead the blessed enterprise which should be the high aspiration of us all. To-day we hail with high hopes action already taken that promises leadership and guidance that betokens the opening of a new era in the history and work of Home Missions. The recent organization of the Home Mission Council, of which special mention is made in the resolutions appended to this report, has brought the secretaries of the national Home Missionary societies into close and vital fellowship.

As the servants in this great work of the churches, represented in the fellowship of the Federal Council, they understand better than any other body of men the difficulties, responsibilities and needs of the hour. They ask your support in plans of co-operative service, the most significant and encouraging that have ever been presented as a practical suggestion in the interest of united activity and counsel.

This leads to the statement that because of the vast influx of foreign populations, the cities have become the great Home Mission ground of the Nation. Yesterday we were urging the importance of evangelizing that vast territory called Alaska. To-day we know that in Chicago alone there are more Bohemians than there are people in the entire territory of Alaska. Yesterday we were urging the evangelization of the great State of Nevada. To-day it is beginning to dawn on us that there are more Italians in Chicago alone than there are men, women and children in the entire State of Nevada. We have

been pouring men and money into Wyoming and Montana and Idaho to win them for Christ. In this work we rejoice that the churches have been alive to their responsibility, for it is here that the foundations of great commonwealths are being laid. This foundation work is still important and must be pressed, but the hour calls for special attention to the urgent need of united action in dealing with the problem of evangelizing the millions of aliens who are now within our borders. The most needy Home Mission fields in America are the large cities of the east. We have hardly begun the serious consideration of the task. Our present agencies are utterly inadequate. Headway in the work is impossible until the denominations do far more than stand off and wait for some one to begin. But what can be done?

A respectable beginning was made in Chicago a few months ago when representatives of five separate missionary societies met to consider plans for co-operative work. In one hour the men present learned more concerning the work that was being done, the difficulties being encountered and the magnitude of the task than they had discovered in all the twelve months preceding. In sixty minutes they were made to realize as never before, the inadequacy of their equipment, the discouragement involved in each attempting the work alone, and the impossibility of making an impression on the unevangelized multitudes except by united, aggressive, enthusiastic action.

As a result of the conference a permanent council was formed, composed of representatives appointed by the societies of the co-operating bodies. After careful consideration this council decided to recognize three lines of work as coming legitimately within their purview: Work among the foreigners; work in the congested districts; the organization of new churches. It was realized that the current methods of appeal to those of foreign speech were provocative of ridicule. For four or five denominations to be holding their little services in rented storerooms almost side by side just across the street from a towering cathedral is not calculated to arrest our serious attention. To allow the rescue work of a great city to be monopolized by the Salvation Army or irresponsible street

preachers, is not to the credit of organized Christianity. To push new work in growing suburbs without regard to the desire of the people or other agencies on the ground, must result as always heretofore in financial waste, un-Christian rivalry, inefficiency and the contempt of the world. The progress of the Mission Council of Chicago will be watched with eager interest. But a plan that will work in Chicago may not work on the Pacific coast. A plan that will succeed in rural districts may not meet the situation in the city. Even where the conditions seem exactly alike in most particulars, a plan that works well in one place will fail in another because of a lack of leaders having the necessary vision and perseverance and forbearance.

Thus it is becoming increasingly evident that the essential thing in this matter of co-operative action in religious work is not a method but a spirit.

Splendid work can be done with almost any method if the right spirit is present. When the wrong spirit prevails, the most perfect method will fail utterly. Obviously then our first step must be the cultivation of the spirit of unity between the denominations in the Home Mission enterprise. We must explain to the people how extravagant and ineffective and un-Christian some of our present methods are. We must make plain to them that our interests are common and that to prevail, the common interests of the Kingdom must be exalted above peculiar interests. We must bring before them with all the impressiveness their importance demands, the tremendous perils now confronting the Church of Christ, perils too great for our divided strength, but which an unbroken front might put to speedy rout.

Here are ten imperative reasons that come easily to mind why immediate and earnest co-operation in Home Mission work is necessary:

1. Present methods are inadequate to cope with the situation and avoid waste through the duplication of equipment.

2. Undue denominational zeal in efforts to secure results without regard to general conditions and need,

causes irritation, suspicion and estrangement between followers of the same Master.

3. Divisions and unholy rivalries give unbelieving multitudes occasions to scoff at Christianity as thus misrepresented.

4. Such evils as intemperance, Sabbath desecration and Mammonism which are imperiling spiritual life everywhere, compel our combined strength if their swift advance is to be stayed.

5. The congested districts of our large cities offer a task as difficult as it is fascinating. Only a union of the forces of evangelical Christianity can begin to command the situation.

6. The foreign populations have swarmed to the great centers until the very existence of Protestantism in some of the cities is being endangered. Our workers are engaged in a heroic fight but are slowly backing away. Co-operative action is the only hope.

7. The Roman Catholic Church is rushing ahead by leaps and bounds. One-fourth of the school population of Chicago is now in parochial schools.

8. The growing spirit of comity in the ranks of the laity demands that ecclesiastical strife shall cease, and co-operative evangelism be pushed. The laymen have observed that when our combined forces get into action, the saloon begins to move, the cause of Foreign Missions assumes new importance and even the politicians take notice.

9. It is reasonable to suppose that young men contemplating entering the ministry will turn away, not so much because of the heroic work demanded as of senseless competition between the religious bodies which stamp the calling as trivial.

10. Only by means of unity of action will it be possible to offer an apologetic for Christ that the world shall not be able to resist. Let the solemn words be repeated again and again: "That they all may be one * * * * * that the world may believe that Thou hast sent Me." The spectacle of the denominations here represented

working side by side in sincere, ardent fellowship, to extend the cause of our crucified and risen Lord, would thrill the indifferent multitudes and compel sympathetic attention to the message we preach.

These are some of the considerations that should be urged upon the attention of the seventeen million Christian disciples belonging to this Federal Council as reasons for co-operation in the extension of the Kingdom. When the need is realized. the desire will quickly follow, and the desire will embody itself in appropriate plans, as the conditions of the various fields may require.

Long ago when all the disciples were gathered with one mind in the place of prayer, God came upon the waiting company with mighty power. Pentecost with its fearless, prevailing testimonies and its thousands seeking salvation, was but the beginning of those marvelous ministries that have been the study and inspiration of Christian disciples down to this hour. Again, let the Lord's people be gathered together with one accord in conference and prayer looking to the conquest of our land for our exalted Christ, and we shall be far along towards the day when the knowledge of the glory of the Lord shall cover the whole earth as the water drops cover the channels of the great deep.

Your Committee on Home Missions would offer the following resolutions for action:

In view of the perils that confront our common cause, of the necessity of co-operative action in extending the Lord's Kingdom and of our desire to cultivate that unity of the spirit for which our Master prayed, be it resolved:

1. That this Federal Council expresses its profound conviction that the time has come for the various denominations here represented to come together in frank, fraternal conference to consider their common interests in the extension of the Lord's Kingdom, especially as they pertain to the cause of Home Missions in urban and rural districts in order that financial wastefulness may be stopped, unseemly rivalry eliminated and earnest co-operation secured in carrying on the work of evangelization.

2. That in general Home Mission work throughout the land,

interdenominational commissions or State Federations be formed, for the purpose of investigation, advice and the formulation of plans for co-operating in the extension of God's Kingdom in order that over-churched communities may be relieved, unchurched communities supplied, and the cause of Christ find a new place of honor in the hearts of men.

3. That we hail with gratitude the organization of a Home Missions Council representing the principal Home Mission organizations of the United States for the purpose of more effective service.

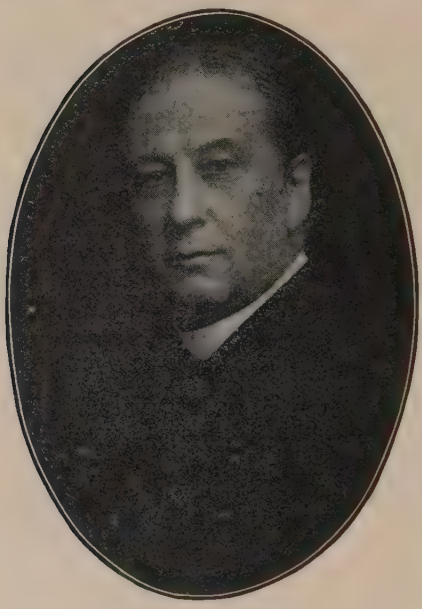
4. That in the various cities where mission work is being carried on, conferences between the different evangelizing agencies be called, such as that held in Chicago during the past year, and that special consideration be given to the matter of federative action as regards work in congested districts, among foreigners and in sections where new church organizations may be contemplated.

5. That a committee consisting of representatives of the Home Mission Council be requested to join the Executive Committee of this Federal Council in issuing an appeal to the seventeen million constituents in the fellowship of the two councils, setting forth in succinct form the reasons for co-operation in Home Mission work. That this joint committee be requested to aid in arrangements for the holding of mass meetings in the strategic centers and to take such other action as they may deem expedient in the interests of federated Home Mission work.

The Church and Modern Industry

The Rev. Frank Mason North, D.D.*

The Churches of Christ as represented in this Federal Council accept without reserve and assert without apology the supreme authority of Jesus Christ.



THE REV. FRANK MASON NORTH, D.D.

We are one in Him not only because we together share His spirit, but because we acknowledge His headship. Wherever the path in which He leads crosses other highways, whether marked out by the creeds of commerce, the schools of philosophy, the teachers of social theory, the masters of theology, the agitators for reform, the critics of the Church, or the feet of the multitude, His disciples must take all risks and follow Him. Our interpretations of His teaching and purpose are, doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the Church to surrender the principle of His absolute authority in the individual heart

*Chairman of the Committee on The Church and Modern Industry; other members: Miner Lee Bates, George Colby Chase, G. W. Clinton, Wm. J. Darby, G. P. Eckman, G. Elliott, John G. Fagg, P. S. Grosscup, John Hammond, H. P. Judson, J. B. Kanaga, George W. Kunkle, A. J. McKelway, J. S. Mills, S. J. Niccolls, A. L. Reynolds, S. D. Samuel, J. U. Schneider, L. H. Severance, Cortlandt Whitehead, Edward S. Wolle.

For the discussion of this paper see page 68.

and in the associated life of men. He charts our way. He commands us.

Christ's mission is not merely to reform society but to save it. He is more than the world's Re-adjuster. He is its Redeemer. The changed emphasis put upon the Lord's prayer—"Thy will be done *on earth,*" must not deceive us. The prayer for the coming of the Kingdom, for the doing of the will of God on earth, gets its point from the fact that there is a Heaven in which that will is done,—where the beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick,—a city that lieth foursquare. It will, we trust, not confuse the urgent cries for the larger activity of the Church when we remind ourselves that the Church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness.

Whatever comparisons may be made between the Church as an organization for human betterment, and associations for charity, societies for reform, fraternal orders, labor unions, "movements" for social advantage, saloons as social clubs, there is one contrast which never may be forgotten—the Church stands forever for the two-world theory of life. Its Kingdom passes beyond the horizon. In dealing with human conditions the Church is bound to take the viewpoint of Christ, and from that viewpoint are ever discernible the world that now is and that which is to come. The Church's doors open upon the common levels of life. They should never be closed. Its windows open toward the skies. Let their light not be darkened.

With Christ's example before us, it is impossible to accept a class Gospel or to deal with society on a class basis except as the class affords the opportunity to reach men.

As the authority of Christ is binding upon men, not as laborers or capitalists, as wise or unlearned, as rich or poor, so comes the message of the Gospel to men as men, not as classified by the exigencies of external conditions or the operation of social tendencies. The authority is final alike

at the council table and at the forge; the message carries equal appeal to the man who gives to a common enterprise his muscle and to him who gives to it his mind. To present a fragmentary Gospel is to ignore spiritual values. Every situation in life produces and requires peculiar obligations, but the indwelling Spirit who controls does not vary. The appeal of the Gospel is based upon the inherent worth of every man in God's sight.

Rich and poor, capitalist and laboring man, are not classifications and distinctions made by the Church of Christ; they are natural or artificial groups existing in society. Where such terms are used as "laboring classes," "industrial workers," "employers," "capitalists," they should be regarded as descriptive, not as class terms. To the Church there are but two kinds of men—those who follow Christ and those who do not.

"The whole idea of 'laboring' classes seems fundamentally abhorrent to the Christian conception of life. Jesus came to make a fellowship of all classes by annihilating classes except for certain superficial workaday ways of getting on together." "The Church is a benefactor of all classes and must aim to establish a brotherhood as broad as human life and extending to the lowest depths of human want."

The Church is not an end in itself. It is conservator of the truth, but it is the truth that counts. It is custodian of history, but it is the facts preserved by it that become current in the world's work. It is the representative of Christ, but it is ambassador and neither King nor province. In it the Spirit abides, that into all humanity He may find His way. Upon it rests the Cross of Christ that the world may learn His law of love. Through it is revealed the meaning of righteousness, of justice, of salvation, not for its own sake, but that sinners may be redeemed and that these ideals may be worked into the lives of men and become the principles of the new social order. The pious and subtle persuasion that the Church absorbs the attention of its Lord and narrows to itself the scope of His grace, is happily a fading belief. The reluctant surrender of the saints of the

cloister to the demands of the Commonwealth of God is among the instructive lessons of our time.

But language, strange a quarter of a century ago, is now familiar. The concepts of the Church and of the Kingdom have become detached from each other. The range of God's human interests has been more broadly seen. The services of the Church have become subordinate to the Church's service to men. God seeks humanity. The Kingdom, to establish which the Church is appointed as the representative of Christ, is found not only in the Lord's Prayer but in the Lord's heart. It is this change of emphasis which explains the logic of events and gives room for a new program of the Church itself.

We are here as representatives of the Churches of Christ in the United States of America. Primarily we are engaged in establishing His Kingdom in these United States. The fundamental principles already emphasized have their application for us in this land of free institutions. It is the Church of America which must deal with the social and industrial problems of America. The workers for the newer ideals both within and without the churches will not fail, we believe, to allow these peculiar conditions their proper weight.

The industrial problems of Great Britain and of the Continent are linked with ours but they are not identical. The churches of America are not supported even in part by State funds, nor are they under State control. When one looks at Government here, the Church is not of necessity in the line of vision. There is no ecclesiastical factor in one's tax bill. Functionaries of a religious establishment do not sit, as such, in our legislatures, and political vested rights do not control parochial policy. The churches are dependent upon the free will of the people, not upon the pleasure of the Government, and policies of restraint or direction enacted into law and administered by the courts cannot be credited to or charged against the body of Christians as in the lands of established churches.

This distinction, so familiar to American freemen, requires the constant renewal of emphasis, since no small part of the misunderstanding concerning the Church's relation to indus-

trial life in our country springs from the fact that multitudes born under the shadow of an ecclesiastical establishment, in this their new home impute to the American churches the power, the prejudices and the defects of an ecclesiastical system here, by an impregnable constitutional provision, forever excluded.

Inevitably also, under this American system, churches become independent corporations, acquire property, gain or lose in changes of values, borrow and loan money, buy materials and employ labor. Here is the demand for the highest business skill and prudence. The administration of the affairs of the churches involves questions of expediency and of just dealing which have not always been settled according to the canons of the ideal social justice. The Church as an owner and an employer gravitates naturally toward the position where men of business experience and ample resources come into leadership. It is not strange that at times the individual attitude toward industrial conditions is interpreted as the attitude of the Church itself. It is but fair that the distinction should be rigidly observed. There is the utmost significance in the tendency at the present time to develop in the churches a democratic administration. Popular management of church interests will hasten the removal of misconstructions of existing methods and motives. It will still remain true, however, that the churches must be supported by the gifts of the people. The criticism that the Church concerns itself overmuch with money is, in the main, possible only to those who do not see that, as an institution, with a distinct program to promote and definite obligations to discharge, the financial question belongs to the very necessities of the case. Maintenance is not simple. It involves grave difficulties. Yet practice must be made to conform to the essential standards of the Gospel, which are themselves the highest ideals of social righteousness. Upon this basis the churches make their appeal to men of every kind, not asserting the perfection of their methods, but laying claim to confidence and co-operation as with honest purpose they seek to express in this complex modern life the spirit of Jesus Christ.

It may be noted, further, that at no time have the disadvantages of the sectarian divisions of the Church been more apparent than when the call has come for a common policy or a united utterance concerning such problems as modern industry now presents. The Protestant Churches of the United States have had, until now, no authorized common ground. "Labor," "industrial workers," "trades unions," have discussed the attitude of "the Church," and the whole body of believers has, theoretically, been included. As a matter of fact, the "Church" has been some individual organization, some one of the denominations or some voluntary assemblage, non-representative and without authority. For such concrete expressions of Christian conviction on social and industrial problems as "The Church Association for the Advancement of the Interests of Labor" in the Protestant Episcopal Church, "The Department of Church and Labor" connected with the Board of Home Missions of the Presbyterian Church, "The Methodist Federation of Social Service" and similar movements, there can be only gratitude and praise. The independent associations of members of Protestant churches, in many localities, to study industrial conditions, and to secure their betterment, are welcome evidences of the larger social purpose of the churches. But nowhere has there been formulation of principles, or statement of aims which represents in an authoritative sense the attitude of American Protestantism toward the tremendous problems of our industrial and social order. It may be permitted to express the earnest hope that without in the slightest degree compelling the surrender of individual or denominational independence, this Federal Council may find some method for bringing the Protestant Christianity of America into relations of closer sympathy and more effective helpfulness with the toiling millions of our land.

A survey of the social and industrial conditions of our American people reveals certain indisputable facts which should be candidly stated.

1. There is an estrangement between the Church and the industrial workers. By some, both churchmen and workingmen, this estrangement is greatly overstated, by others

it is most unwisely minified. At times local conditions have been interpreted in universal terms. The tendency of the group has been thought characteristic of the whole. Partisan utterances have been heard as though they were the voice of the multitude. It would be as unfair, because the treasurer of a national society of organized labor who has handled millions of money, is a respected officer in a Christian church, to say that the Church is regarded without criticism or cynicism by working men, as to hold that because some other labor leader is a bitter and brawling atheist, the whole labor movement is hostile to the Christian faith. It is enough to note that in many localities the tendencies of industrial workers do not draw them to the doors or the altars of the churches.

2. There is a separation between the rich and the cultured and the churches. With equal candor this fact must be recognized. It is not improbable that relatively this divergence is more marked than the other. The exactions of faith upon conduct, in a relaxed and luxurious social life, are a test which, while it sometimes disastrously modifies the ethics of the churches is more apt to result in personal definitions of duty and in practice which must forever be repellent to the code of Jesus. If on the one hand the Church has inadequately dealt with the problems of the poor, and has not always been the guardian of labor, on the other, it has not become the tool of the rich, and is not under the domination of capital.

3. Industrial progress has, it may be admitted, taken the Church unawares. Invention and discovery have with incredible swiftness modified the world's industry, and almost with violence have thrown the individual into new relations with the social order. Machinery, facilities for transportation, building methods, commercial exchange, modes of heating and lighting, have in a generation created a community life to which the thought of the Church has not rapidly adapted itself. Christianity has created a civilization which it is now its first task to inspire and direct. It has produced a social crisis in which its visions must concrete themselves into principles of action. The Church, bewildered amid the machinery of a mighty civilization, would be as sad a sight as the Church lost in the wilderness. "The Church does not stand for the

present social order, but only for so much of it as accords with the principles laid down by Jesus Christ."

Only extremists or the unobservant will deny that the churches are striving, with a growing moral seriousness, to find and assert the ideals which, if reduced to practice, would sweep from the field the causes of class estrangement. Industrial workers, individually and through their organized forces, are recognizing, in large part, the value of these very ideals, and in promoting them are coming better to appreciate the essential aims of the Church as it seeks for social betterment. The workingman, caught in the current of the new industry, and the Church, arrested in its splendid service to individual life by the confused appeal of the community, will surely, step by step, come to a common ground where mutual understanding and mutual service, under the leadership of the one Master of Life, will bring to a practical demonstration the brotherhood of man.

4. There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy. The Church, which has obligations to every sort of interest and person in the community, must be identified, locally and nationally, with the whole of the people more markedly than with any part of them, and will be sensitive to every influence which affects the larger constituency. It is not the kinds of men that should command the Church's attention, but their numerical importance, their accessibility and their conditions of need.

Multitudes are deprived, by what are called economic laws, of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. The unemployed are an "army." The "accidents" of factories and railroads crowd our institutions and tenements with widows and orphans. The stress of reckless competition which loads manhood with oppressive burdens, levies upon the frail strength of womanhood and turns sunny childhood into drudg-

ery, dwarfs our stature, saps our vitality, crowds our prisons, vitiates our virtue and darkens our old age. The "homes" of the wage earners in our great cities are an indictment of our civilization. The meager income, which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor-saving appliances, the exactions of landlords, add uncertainty to privation. The hazard of the mine, the monotony of the shop, the poverty of the home, the sickness of the family, the closing of the doors of higher opportunity react with dreadful precision upon temperament and mar character.

That workingmen should organize for social and industrial betterment belongs to the natural order. The effort of the world's toilers to secure better conditions of work and larger possession of themselves is welcome evidence of a Divine call within them to share in the higher experiences of the intellectual and spiritual life. It is their right as it is the right of men everywhere, within the law, to combine for common ends. Both Church and society should cease to talk of "conceding" this right. It exists in the nature of things. We do not confer it. But we welcome its exercise. "The vast multitudes of working people have a vital share in re-shaping the moral standards of the time. They are at heart profoundly moral in their ideas and desires. Their demands are an influence upon the conscience of the nation." Despite the errors of individuals and groups, the faults of spirit, the imperfection of methods and, in some instances, most deplorable results, organized labor is to be regarded as an influence not hostile to our institutions but potent in beneficence. When guided from within by men of far sight and fair spirit, and guarded from without by restrictions of law and of custom against the enthusiasms which work injustice, the self-interest which ignores the outsider, or the practices which create industrial havoc, trades unionism should be accepted not as the Church's enemy, but as the Church's ally. The Church believes in the Gospel of Christ as a reality in this world, to be realized by the furtherance of social justice; it may not adopt

as final, well-advertised panaceas, but it intends to study and understand fully the situation. "It is not content with announcing abstract principles, but means to work definitely and steadily toward the translation of these into concrete conduct." In this theory of its mission, it cannot be other than hospitable to the co-operation of any individual or organized force, springing from the very heart of the need it seeks to understand and meet. It may well accept as its chief responsibility, without abating its effort to remove immediate and palpable evils, the creation of that atmosphere of fairness, kindness and good will, in which those who contend, employer and employee, capitalist and workingman, may find both light and warmth, and, in mutual respect and with fraternal feelings, may reach the common basis of understanding which will come to them not by outward pressure, but from the inner sense of brotherhood.

The Committee on the Church and Modern Industry makes earnest appeal that this Federal Council, for the Churches of Christ in America, give utterance, by appropriate resolution, to its convictions touching the industrial conditions which concern the multitude to whom the churches are appointed to present and re-present our Lord: and, further, that without ignoring points of sharp divergence in opinion, without endorsement of proceedings at times strongly condemned, without commitment to a specific program, this Federal Council extend to all the toilers of our country and to those who seek to organize the workers of the land for the furtherance of industrial justice, social betterment and the brotherhood of man, the greetings of sympathy and confidence and the assurance of good will and co-operation in the name of Him who was known to His neighbors as the Son of the Carpenter, of Him whom we follow and worship as the Son of God.

Statement and Resolutions.

The Committee presents for the action of the Federal Council the following Statement and Recommendations:

STATEMENT;

1. This Federal Council places upon record its profound belief that the complex problems of modern industry can be

interpreted and solved only by the teachings of the New Testament, and that Jesus Christ is final authority in the social as in the individual life. Under this authority and by application of this teaching the contribution to human welfare by the Church, whatever its lapses and its delays, has been incalculable. Out of the sacrifice and fervor of the centuries has come a fund of altruism which enriches to-day a thousand purposes for human betterment, some of which do not know the origin of their impulse. The interest of the Church in men is neither recent nor artificial. No challenge of newly posted sentries can exclude it from the ground where are struggle and privation and need. It has its credentials and knows the watchword.

2. Christian practice has not always harmonized with Christian principle. By the force of economic law and of social custom individual life has been, at times, swerved from the straight course, and the organized church has not always spoken when it should have borne witness, and its plea for righteousness has not always been uttered with boldness. Christianity has created both the opportunity and the principles of life. In the mighty task of putting conscience and justice and love into a "Christian" civilization, the Church, with all its splendid achievements, has sometimes faltered. But it has gone farther and suffered more, a thousand fold, to accomplish this end than any other organized force the world has ever known.

3. The Church now confronts the most significant crisis and the greatest opportunity of its long career. In part its ideals and principles have become the working basis of organizations for social and industrial betterment which do not accept its spiritual leadership and which have been estranged from its fellowship. We believe, not for its own sake but in the interest of the kingdom of God, the Church must not merely acquiesce in the movements outside of it which make for human welfare, but must demonstrate not by proclamation but by deeds its primacy among all the forces which seek to lift the plane and better the conditions of human life.

This Council, therefore, welcomes this first opportunity on behalf of the Churches of Christ in the United States officially

represented, to emphasize convictions which have been in fragmentary ways already expressed.

4. We recognize the complex nature of industrial obligations affecting employer and employee, society and government, rich and poor, and most earnestly counsel tolerance, patience and mutual confidence; we do not defend or excuse wrong doing in high places or in low, nor purpose to adapt the ethical standards of the Gospel to the exigencies of commerce or the codes of a confused industrial system.

5. While we assert the natural right of men—capitalists and workingmen alike—to organize for common ends, we hold that the organization of capital or the organization of labor cannot make wrong right, or right wrong; that essential righteousness is not determined by numbers either of dollars or of men; that the Church must meet social bewilderment by ethical lucidity, and by gentle and resolute testimony to the truth must assert for the whole Gospel its prerogative as the test of the rightness of both individual and collective conduct everywhere.

6. We regard with the greatest satisfaction the effort of those employers, individual and corporate, who have shown in the conduct of their business, a fraternal spirit and a disposition to deal justly and humanely with their employees as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration. We record our admiration for such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conference with employers, and promoted the welfare not only of the men of their own craft but of the entire body of workingmen.

7. In such organizations is the proof that the fundamental purposes of the labor movement are ethical. In them great numbers of men of all nationalities and origins are being compacted in fellowship, trained in mutual respect, and disciplined in virtues which belong to right character and are at the basis of good citizenship. By them society at large is benefited in the securing of better conditions of work, in the

Americanization of our immigrant population, and in the educational influence of the multitudes who in the labor unions find their chief, sometimes their only, intellectual stimulus.

8. We note as omens of industrial peace and goodwill, the growth of a spirit of conciliation, and of the practice of conference and arbitration in settling trade disputes. We trust profoundly that these methods may supplant those of the strike and the lockout, the boycott and the black list. Lawlessness and violence on either side of labor controversies are an invasion of the rights of the people and must be condemned and resisted. We believe no better opportunity could be afforded to Christian men, employers and wage-earners alike, to rebuke the superciliousness of power and the obstinacy of opinion, than by asserting and illustrating before their fellows in labor contests, the Gospel which deals with men as men and has for its basis of fraternity the Golden Rule.

We commend most heartily the societies and leagues in which employers and workingmen come together upon a common platform to consider the problems of each in the interest of both, and we urge Christian men more freely to participate in such movements of conciliation. We express our gratitude for the evidences that in ever widening circles the influence of the agencies established by some of the churches is distinctly modifying the attitude of the workingmen and the Church toward each other.

9. We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

10. To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

RECOMMENDATIONS:

To the several Christian bodies here represented the Council recommends:

(1) That the churches more fully recognize, through their pulpits, press and public assemblies, the great work of social reconstruction which is now in progress, the character, extent and ethical value of the labor movement, the responsibilities of Christian men for the formation of social ideals, and the obligation of the churches to supply the spiritual motive and standards for all movements which aim to realize in the modern social order the fulfillment of the second great commandment, "Thou shalt love thy neighbor as thyself."

(2) That the study of existing conditions in the industrial

world, their origin and outcome, be more definitely enforced as an immediate Christian duty;

That to this end, in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts, and

That study classes and reading courses on social questions, be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions, and to create a public sentiment through which relief and reform may be more effectively secured.

(3) That the churches with quickened zeal and keener appreciation, through their pastors, lay leaders and members, wherever possible, enter into sympathetic and fraternal relations with workingmen, by candid public discussion of the problems which especially concern them, by advocating their cause when just, by finding the neighborly community of interest and by welcoming them and their families to the uses and privileges of the local churches;

That the proper general authorities of the denominations endeavor by special bureau or department to collate facts and mold opinion in the interest of a better understanding between the Church and workingmen, and particularly to obtain a more accurate and general knowledge of the meaning of trades unionism, and especially

That all church members who, either as employers or as members of trades unions, are more specifically involved in the practical problems of industry, be urged to accept their unparalleled opportunity for serving the cause of Christ and humanity by acting, in His spirit, as mediators between opposing forces in our modern world of work.

(4) That the Church in general not only aim to socialize its message, to understand the forces which now dispute its supremacy, to stay by the people in the effort to solve with them their problems, but also modify its own equipment and procedure in the interest of more democratic administration and larger social activity;

That more generally in its buildings provision be made for the service of the community as well as for the public worship of God;

That in its councils of direction workingmen be welcomed and the wisdom of the poor be more freely recognized;

That in its assemblies artificial distinctions be rebuked and removed;

That in its financial management the commercial method, if it exist, be replaced by the principles of the Gospel as set forth in the Epistle of James, to the end that the workers and the poor, vastly in the majority in the United States, may ever find the church as homelike as the union hall, more attractive than the saloon, more tolerant of their aspirations than the political club, more significant of the best which in heart and life they seek than any other organization or institution which claims to open to them opportunity or ventures to offer them incentives to the better life.

(5) That the Church fail not to emphasize its own relation, throughout the centuries and in the life of the world to-day, to the mighty movements which make for the betterment of social and industrial conditions;

That the attention of workingmen and the churches alike be called to these facts:

That the institution of a day of rest secured for the toilers of Christendom by the very charter of the Church has been defended on their behalf by it throughout the centuries;

That the streams of philanthropy which supply a thousand needs have their springs, for the most part, in Christian devotion;

That the fundamental rights of man upon which rest the pillars of this mighty group of commonwealths are a heritage from the conscience and consecration of men who acknowledged Jesus Christ as Master;

That the free ministrations to the community on the part of tens of thousands of churches, attest the purpose of the followers of Christ;

That the Church, while it may not have accepted the task of announcing an industrial program, is at heart eager with the

impulses of service and is more than ever ready to express the spirit of its Lord;

That in the quest for the forces by which the larger hopes of the workingmen of America may be most speedily and fully realized, the leaders of the industrial world can better afford to lose all others than those which are to-day and have been for nearly two thousand years at work in the faith, the motive and the devotion of the Church of Jesus Christ.

Your Committee further recommends:

That this Federal Council instruct the Executive Committee to organize, under such plan as it may in its discretion find expedient, a Commission on The Church and Social Service, representative of the churches allied in this Council, and of the various industrial interests, said Commission to co-operate with similar church organizations already in operation, to study social conditions and ascertain the essential facts, to act for the Council, under such restrictions as the Executive Committee, to which it shall from time to time report, may determine, and in general, to afford by its action and utterance an expression of the purpose of the Churches of Christ in the United States, to recognize the import of present social movements and industrial conditions, and to co-operate in all practicable ways to promote in the churches the development of the spirit and practice of social service and especially to secure a better understanding and a more natural relationship between workingmen and the Church.

We do not forget that the strength of the Church is not in a program but in a spirit. To it is not given the function of the school, of the legislature, of the court, but one deeper and broader, the revelation of the ethical and practical values of a spiritual faith. The Church does not lay the foundations of the social order; it discloses them. They are already laid Ours is the blame if upon them we have allowed rubbish to gather, or let others build wood, hay, stubble, instead of ourselves lifting to the light the splendor of the gold, silver, precious stones. The Church must witness to the truths which should shape industrial relations, and strive to create the spirit of brotherhood in which alone those truths become operative. It must give itself fearlessly and passionately to the

furtherance of all reforms by which it believes that the weak may be protected, the unscrupulous restrained, injustice abolished, equality of opportunity secured and wholesome conditions of life established. Nothing that concerns human life can be alien to the Church of Christ. Its privilege and its task are measured by the sympathy, the love, the sacrifice of its Lord. It is here to re-present Jesus Christ. Let it speak out what is in its heart! Once again in the spirit of the Nazarene let it take from the hand of tradition the sacred roll and read so that everywhere the waiting millions may hear:

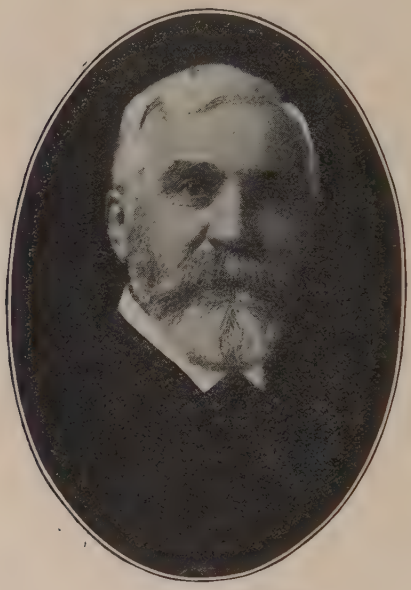
"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the brokenhearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

May the Church dare to say to the multitudes: "This day is this Scripture fulfilled in your ears."

Sunday School Instruction

By Mr. W. N. Hartshorn.*

The Sunday School has been called "The Bible Studying and Teaching Service of the Church." Its purpose has been defined "To teach religious truth through the Bible for the formation and development of Christian Character."



MR. W. N. HARTSHORN.

The possession of Bible truth and history, retentive memory, the gift of teaching, the Christ spirit, and an impelling personality, are factors in the equipment of the Sunday-school teachers, who make the army, in this country, of more than a million "volunteer workers in education."

The Raikes movement, in 1780, embraced a group of children steeped in ignorance and trained in crime, gathered on Sunday morning, from "Sooty Alley," together with a few poor women, to whom he paid a shilling per day to teach the children.

Teaching was the purpose then, as now. The limitations of both teacher and pupil were measureless. And yet, this

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For the discussion of this paper see page 79.

movement grew so rapidly that in four years,—1784,—a quarter of a million children and teachers were enrolled.

At this period, 1784, John Wesley wrote thus in his Journal: "Perhaps God may have a deeper end thereto, than men are aware of. Who knows but that some of these schools may become nurseries for Christians."

In 1818, a Sunday School was established in Connecticut by a young girl. She gathered her class first in the gallery, then on the steps of the church, then in the public school house, then finally she was permitted by the authorities to return to the church. She taught her class directly from the Bible. At its fiftieth anniversary, in 1868, the names of twenty-six ministers and missionaries were read, who had gone out from this church and the Sunday-school, established by this girl and she herself became the wife of a missionary.

In the light of the above fact, it is interesting to recall the prophecy of John Wesley, quoted above, when he said, "Who knows but that some of these Sunday-schools may become nurseries for Christians;" and to remember also, Raikes' first Sunday School in "Sooty Alley," in 1780, and, then remember the Bushwick Avenue Sunday School in Brooklyn, New York, Mr. Frank L. Brown, Superintendent, whose statistics at the annual meeting, March, 1908, were as follows: "Officers and teachers, 192; senior department, 1,050; intermediate department, 286; junior department, 524; primary department, 527; beginners' department, 298; cradle roll, 250; home department, 438; total, 3.575.

Having further in mind the prophecy of John Wesley, let us quote from a writer in a recent religious publication, October, 1908, in which he said: "Ninety-five per cent of our preachers, 85 per cent of our converts, 95 per cent of our church workers, come out of the Sunday School," and also, "That 75 per cent of all churches started first as Sunday Schools and then developed into churches."

Thus, briefly has been sketched the beginning, the development, and some of the results of the Sunday-school movement. It is not difficult for those who live in the inner circle of this movement to discover the secret of its marvelous growth and measure its fruitage.

The Sunday-school forces have everything in common. The spirit, that of Christ,—the purpose, co-operative,—not competitive. The world around, the Sunday-school deals with the same conditions, confronts the same evils, teaches the same Bible, proclaims the same Gospel, worships the same God, accepts the same Christ. There is, then, good sense and a holy purpose, and Heaven's approval in the township and city Sunday-School Association,—also in the State, international and world's conventions and associations.

Thus organized,—the strength, the wisdom, and the experience of all workers, and of all conventions, become the heritage of every school, however isolated or discouraged. It is as though the best were gathered from all denominations from all the world, into one reservoir, and from thence, through the pipe of organization, conveyed to the Sunday-schools in every land where the religion of Jesus Christ is taught.

The forces that have contributed to produce these results are educational and spiritual, wisely blended. Paramount among these forces is the International Uniform Lesson System. This system was discovered by B. F. Jacobs, a Baptist layman, approved by Dr. J. H. (now Bishop) Vincent, a Methodist, Henry Clay Trumbull, a Presbyterian, and Dr. M. C. Hazard, a Congregationalist.

In 1871, twenty-nine publishers and writers, in conference, voted twenty-six to three to recommend the one lesson plan. In 1872, the fifth National Sunday-School Convention met in Indianapolis, Ind. There were 338 delegates present, representing twenty-two states, one territory, and prominent men from Canada, Great Britain and India. In this convention the international uniform lesson system was adopted with only ten dissenting votes.

The international uniform lesson system covers the Bible in a course of lessons, extending over a period of six years. Already six committees have served, each, for six years. The lesson committee of fifteen members elected by the International Convention at Louisville, June, 1908, in co-operation with the British section of fifteen members, will select the topics, Scripture and golden texts for the lessons from 1912

to 1918. This system provides the same theme in the same book, for the study of the same truth, under the guidance of the same spirit on the same day, throughout the whole world. The existing organization of the Sunday-school forces of the world, to-day, is the highest expression, in action, of the declared purpose of the Federal Council of the Churches of Christ in America. Hence we stand on kindred ground, and look out from the same viewpoint.

In June, 1907, in London, for the first time since the adoption of the system in 1872, the British and American sections of the lesson committee met in conference to consider matters bearing on the choice of lessons for the world's Sunday-school constituency of 26,000,000. This conference marked the dawn of a new era of progress in the unifying of the controlling forces in Bible Study.

In January, 1908, three score representative leaders in the Sunday-school work of North America, embracing the lesson committee, the lesson editors, the lesson writers, the publishers, and the international executive committee, coming from twelve States and two provinces, and representing eleven of the largest denominations—met in Boston—and were in session two days—to confer concerning the lesson system. They unanimously resolved that "the system of a general lesson for the whole school, which has been in successful operation for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America;" and after recommending "its continuance and fullest development," responded to the call of many schools and workers by commending the plan of "a thoroughly graded course of lessons covering the entire range of the Sunday-school."

With this endorsement, the 1,900 delegates to the twelfth International Sunday School Convention, in Louisville, Kentucky, June 20, 1908, unanimously approved the findings of the Boston Conference,—affirmed the necessity of "continuing the lesson system," "which is rooted in the affection of many millions of people," and instructed the lesson committee "to continue the preparation of a thoroughly graded course of

lessons, which may be used by any Sunday-school which desires it either in whole or in part."

As a result of this action—there will be available, beginning with the autumn of 1909, a carefully graded course of lessons prepared under the auspices of the international lesson committee. This course will offer two years' special work for the beginners, already in use, a three years' primary course, and a four years' junior course, to be followed later by intermediate and senior courses, which will complete a graded curriculum for the Sunday-school.

It is not without significance that in India alone, the international lessons are translated into forty different languages and dialects. In New Zealand, Australia, Cape Colony and India, Japan, Korea and China, as well as Europe and America, they are pulsating in the realm of Sunday-school thought, to the same purpose and the same desire and the same supreme end.

Recognizing that "the great need of the present day Sunday-school is the need of thoroughly equipped teachers; that the chief teacher of the teacher, and trainer of the trainers is the pastor;" and that "the chief trainer of the pastor is the theological seminary," the international Sunday-school association seeks to relate itself in vital co-operative service with the theological seminary, having in view greater efficiency in Sunday-school instruction among the 2,400,000 Sunday-school teachers of the world, serving without compensation, or thought of reward, who have been called "our volunteer workers in education."

The Southern Baptist Theological Seminary, of Louisville, Kentucky, has maintained for several years a pastor's conference, frequently attended by more than a thousand pastors, to consider the relation of the pastor and the Sunday-school with a course of lectures by Sunday-school experts. Two years ago the Seminary, following the wise leadership of its president, Rev. E. Y. Mullins, D.D., created a chair of Sunday-school Pedagogy, which is occupied by a Sunday-school expert.

In February, 1908, an important conference of "the theological seminaries and the Sunday-schools" was held in Boston. Ten New England theological institutions were rep-

resented by presidents, or members of the faculties, and in the company of seventy-seven, who participated, were twelve editors, two bishops, twenty-three pastors, and a score of active Sunday-school leaders.

The conference declared: "Encouraged with the attention which is being paid to fitting the students for their future pastoral work," and then suggests: "In recognition of the importance of the Sunday-school in its relation to the Church, that the seminaries not already fully equipped should enlarge their courses in principles and methods of Sunday-school work, either under the direction of the present member of the faculties, or by adding a new member to the teaching corps, or at least by furnishing an annual course of lectures, or by uniting with other seminaries, not too far removed, in employing an instructor who shall serve them all in rotation."

As a result of this conference, the Hartford, Connecticut, Theological Seminary, and the Newton, Massachusetts, Theological Institution have already provided for a course of ten lectures on the Sunday-school, by experts,—and the Boston University School of Theology will have a course of lectures during the coming term. These are indicative of what will be done, we hope, in all the theological seminaries in America.

The question concerning teachers and better teaching is one of the Sunday-school problems of to-day. Prof. Martin Brumbaugh says: "We teach more by what we are than by what we know." Emerson once said: "What you are, thunders so loud, I cannot hear what you say." And yet, mere goodness is not enough. There is probably no person who will not become a more efficient teacher after careful training.

In America there are more than a million volunteer Sunday-school teachers. The paramount purpose of the teacher is to save souls. Dr. Hamill says, "The Sunday-school teacher utterly fails, if he has not made spiritual impression on the boys and girls." Dr. J. M. Buckley says: "The Sunday-school that does not lead its pupils into the spiritual realm, is an obstruction to the Kingdom of Christ."

Nearly all, if not all, of the publishing denominations in America are co-operating together, and with the "committee on education" of the International Sunday-School Associa-

tion, established standards for "teacher training study and reading."

"A Teacher Training Conference" was held in Philadelphia in January, 1908. Forty denominational leaders in Sunday-school work, and representatives from ten denominations were present. This conference standardized the teacher training work. The minimum requirements for the first course includes fifty lesson periods, of which, at least twenty should be devoted to the study of the Bible, at least seven, each, to the study of the pupil, the teacher, of the Sunday-school. The advanced course includes not less than one hundred lesson periods, with a minimum of forty lessons devoted to the study of the Bible, the Sunday-school, Church history, missions, and kindred themes.

More detailed information can be obtained concerning "Teacher Training Work" and rules by which diplomas can be obtained, and a list of books issued by the various denominations by writing to the headquarters of the denomination to which one belongs, or to Dr. Franklin McElfresh, Superintendent of Teacher Training of the International Sunday School Association, 140 Dearborn st., Chicago, Ill. It is estimated that more than 100,000 teachers are already enrolled in the teacher training classes already organized.

Thirty-six years ago there was little Sunday-school literature. To-day there are many million dollars invested in editing, published and distributing Sunday-school literature in all parts of the world. One denominational publishing house reports at least $2,000,000 capital—and approximately four hundred persons employed—an editorial department, an editor-in-chief, with six associates; each one of whom is expert in some department of Sunday-school work. There is, also, a large corps of regular and occasional contributors.

This house publishes eighteen Sunday-school periodicals for the various grades from the beginners' class up to the superintendent's magazine. The aggregate number of copies of these periodicals, circulated during the past year, was more than 59,000,000. The catalogue contains, in its Sunday-school department, a list of 116 publications—and these exclusive

of periodicals representing supplementary lessons, text books, records, etc., of which thousands are sold annually.

The latest information available reveals that there is printed for the use of Sunday-schools in all parts of the world, that the same lesson, the same text and the same topic may be studied by about 26,000,000 people during the same week, and on the same Sunday, the world around,—more than one-half billion pieces of Sunday-school literature.

Printed questions with definite answers, covering the important historical events and teaching of the entire Bible. To accomplish the purpose in mind, it might require from one hundred to two hundred and fifty, or more, definite questions. These questions might be prepared by a committee from the various denominations, their work approved by the lesson committee and lesson editors, and thus becomes a part of the international lesson system. Each denomination might add denominational history and teaching for its own schools.

The same or a similar committee might select from 250 to 500 verses from the Old Testament and the New Testament, which ought to be committed to memory by every child in every home in America; and especially by the children in the homes of every member of our churches and congregations. Christ's method of meeting temptation, argument, and giving instruction, by quoting from the Old Testament Scripture, is the best illustration of the use that both young and old can make of the possession of such portions of God's Word.

Inasmuch as the power to memorize Scripture is in childhood, it is therefore apparent that this work should be begun at once, and become a part of the teaching work of the Sunday-school.

Inasmuch as the home—the father and the mother—the older brother and sister—are the most important allies of the Sunday-school teacher, there should be prepared proper literature in attractive and convenient form, which shall render immediate and practical help, suggesting how the members of the home can co-operate with the teacher in teaching the Sunday-school lesson and to rightly influence the lives of the children in that home.

Your committee present the following resolutions:

1. That the Sunday-school is a very important Bible studying and teaching service of the Church.

2. That the purpose of the Sunday-school is to teach religious truth through the Bible—to lead the pupils to accept Jesus Christ as their Saviour—then to church membership, then the formation and development of Christian character, resulting in their entrance into the activities of the Church.

3. That the need of the Sunday-school is trained and equipped teachers; that the chief teacher and trainer of the teacher is the pastor; and the chief trainer of the pastor is the theological seminary—hence we most cordially approve and urge as an example worthy to be universally followed the action of the Southern Baptist Theological Seminary, which for two years has maintained a chair of "Sunday-School Pedagogy," occupied by a Sunday-school expert; and we rejoice further that forty-two theological seminaries in America are giving some time each year to the training of their students for the Sunday-school department of church work.

4. That we approve the holding of teacher training conferences, similar to the one convened in Philadelphia, in January, 1908, over which Prof. Martin G. Brumbaugh of Philadelphia presided, and forty leaders from ten denominations were present. This conference standardized the work of teacher training—provided for the issuing of State and international certificates, and fixed the minimum of fifty lessons and the maximum of one hundred lessons in the courses to be studied. Already, more than one hundred thousand Sabbath-school teachers in America are now taking some one of the courses prepared by the different denominations.

5. That we regard the Sunday-school as "The most productive enterprise and the finest asset in the possession of the Church"—the greatest missionary and temperance teaching organization within the Church; therefore we urge the closest possible relationship of the pastor to the teaching and other activities of the Sunday-school.

6. That we recommend to the lesson committee, denominational lesson editors, and the various publishers, the consideration of a plan whereby there shall be selected and put into convenient and attractive form for the use in every home

within the constituency of all our churches, a group of Bible texts numbering perhaps one hundred and fifty to two hundred and fifty, embracing the choicest selections from the Old and New Testaments; in order that it shall be easy for the home to teach these selected verses to the members of the family at such an age as memory will commit and retain this Scripture during an entire lifetime. Christ's method of meeting temptation and argument and giving instruction by quoting from the Old Testament Scriptures is the best illustration of the use that both young and old can make of the possession of such portions of God's Word.

7. That the existing organization of the Sunday-school forces of the world to-day is the highest expression, in action, of the declared purpose of the Federal Council of the Churches of Christ in America.

8. That the Sunday-school leaders in the city, town, county, State, international and the world organization are among the most loyal members of the denomination to which they belong.

9. That we approve the action of the twelfth International Sunday-school Convention at Louisville, June 19, 1908, when it instructed the lesson committee to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, either in whole, or in part.

10. That we call attention to the vital importance of training the members of the Sunday-school to regularly attend the preaching services of the Church.

The Church and the Immigrant

THE REV. OZORA S. DAVIS, D.D.*

Your committee is not instructed to make an exhaustive report either upon the present conditions of immigration to the United States, or the duty of the individual evangelical church or denomination for the religious care of these strangers. The peculiar task to which the committee is commissioned is to determine how far there may be in modern conditions a unique demand for a federated endeavor on the part of the evangelical churches in attacking the problem presented by immigration; also to define those lines of common service to the Kingdom of God in which it seems clear that these churches may profitably advance together.

THE REV. OZORA S. DAVIS, D.D.

It is, therefore, first necessary to survey very briefly the changed character of modern immigration.

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For the discussion of this paper see page 87.

One of the outstanding facts that conditions the religious work done by the churches of the United States is the complex character of the population due to constant immigration. The United States has received an immense contribution from outside its borders, which has vastly supplemented its natural growth. This fact has determined to a very large extent the character of the work done by our churches.

The earlier wave of immigration was primarily from northwestern Europe and therefore represented races closely akin to the inhabitants of the United States at that time. These races also had been closely associated with the early English stock which had peopled our country.

Of late years this condition has changed. If we draw a line from Genoa to St. Petersburg it will enable us to make a division of the land area into two sections, northwestern and southeastern Europe. For the year 1906, excluding 7.9 per cent. of the total immigration which came from other countries than Europe, we find that only 20.5 per cent. came from the northwestern section. From the southeastern section on the other hand came 71.6 per cent. These countries made the great bulk of the contribution: Italy 25 per cent.; Austria-Hungary, 24 per cent.; Russia, 20 per cent.

To this shift in the geographical source of immigration in recent years corresponds a radical change in the moral and religious character of the people who seek our shores. They come from the strongholds of Jewish and Greek and Roman Catholic religious denomination. The majority of them received baptism in the Roman Catholic Church and the major part of this number remains loyal at least to the name of the church of their childhood. On the other hand, there is an element of reaction among them which is represented by the infidel and atheist club. They have revolted from the doctrines and practice of the national church, and in protest have swung to the extreme of blasphemous denial of every essential Christian truth. An example of this is the atheist cathechism taught regularly to twelve thousand Bohemian children in the United States.

Between these extremes of radical revolt on the one hand, and utter, uncompromising loyalty to a church order that

unites religion, patriotism, education and social interests, is the little body of evangelical Christians. They represent the Lutheran, Reformed, Waldensian and other bodies who have in some cases maintained themselves in unbroken line through centuries of opposition in the homeland. Thus, while evangelical Christianity, as historically understood and practiced in this country, is practically unknown to the vast majority of recent immigrants, there is nevertheless a feeble minority, who are the one bond of union in effort between American evangelical Christianity and the new-comers, and to whom we owe a superior service. Thus the evangelical churches of the United States are brought face to face with an unprecedented opportunity and a paramount obligation.

In this great task of assimilating this incoming people religion must play a supreme part. It is a factor which is not yet reckoned with sufficiently. Industrial, political, moral and social forces are less important and formative than the shaping power of religion. The churches have the greatest force at their command to blend and fuse diverse and often conflicting elements. The churches must be aroused to a new consciousness of this fact, to the variety of work to be done by them.

A. Education in English.

The most obvious difficulty that emerges as we survey the task before the churches is the barrier of language interposed by all teaching, preaching and pastoral service. The mastery of English to some fair degree of efficiency is absolutely necessary before the message of the Gospel can be given these strangers through the ordinary means at the command of the churches.

B. Co-operation with the Schools.

Therefore the churches must support and co-operate with the public schools to the fullest possible extent. Wherever possible the school officials should be made conscious of the hearty support of the churches. In many cases night schools will be opened for foreign speaking men if the churches encourage and support the movement. The churches also should make it a part of their work to exalt the schools and encourage their foreign-speaking constituents to attend. Here com-

mon lessons are learned; a common language is spoken; and men who had not known one another are brought to understand that they are fellow-citizens and may be brothers.

C. The Foreign-speaking Mission.

To present the Gospel to those who do not know it and to confirm and strengthen its confessors, in their faith during the perilous period of their adjustment to a new world, is the task of the churches in relation to the immigrant. For this work they must equip and maintain the mission in which the mother tongue of these people is spoken. No speech is so sweet to our ears as the tongue of our childhood, and the message of the Redeemer is most winsome in the language of the old home. Therefore the foreign-speaking mission is a necessity in the adequate religious care of the immigrant. The final purpose of this missionary endeavor is either to create the independent church or to bring into organic relationship with an existing church those who become possessors of evangelical faith through the activity of the mission.

D. The Foreign-speaking Church.

For one generation at least, probably for two, and perhaps for three, the foreign-speaking church is a necessity in religious work for immigrants. In the end nothing less than the English tongue will suffice for the service of worship and the means of preaching. The children and grandchildren of the immigrant insist upon its use and the foreign-speaking church must ultimately become the English-speaking church. As a temporary expedient, however, the foreign-speaking church must be established and maintained.

E. Each Church attacking the Problem in its own field.

Aside from the foreign-speaking mission and the foreign-speaking church, it is possible for almost every church to attempt definite work in the religious care of the immigrant in its own building and through the agencies of its own workers. Schools for instruction in English and in the fundamental principles of evangelical faith can be organized and equipped without diminishing the service rendered to the English speaking congregation, and at the same time afford an enlarged field of service for young people and lay workers of every age. Interpreters or trained missionaries are able to work

all the better if they feel the strong support and fellowship of a church behind them.

When the churches are brought face to face with his opportunity and service, there is bound to arise a peculiar demand for comity and federation in this work.

To attempt this task at haphazard is to overlap in effort and neglect either certain races or areas in the field that ought to be served by the united effort of the evangelical churches of the community. Therefore a peculiar need arises for the federation of the churches in their attack upon the foreign problem. Even in small communities the need of such action is evident and in larger cities it is imperative.

The first duty in attempting a federated effort is to get at the facts concerning the races to be dealt with, the peculiar points of contact for evangelical truth in each case, and the best methods by which work may be begun.

The second step is to study the economy of this service, to see which churches by virtue of their equipment and location can begin independent work, and what union missionary movements should be entered into by the federated churches of the city.

At this point arises the significance of what we have learned from Foreign Missions concerning united effort. It is true of the vast majority of immigrants, as it is true of men and women in heathen countries, that differences in form of government and points of theology, which seem very important to us here are exceedingly unimportant to them. The necessity of defining and exalting evangelical truth is so much greater than the need of emphasizing denominational differences, that federated effort becomes more reasonable and possible in home missions and foreign missions than in our regular church work. Immigrants are only confused by our many names and our many differences.

The recent developments in Foreign Mission fields whereby missionary endeavor is federated point the way to a practical union of effort in our own home work, and we must not fall behind our brethren in foreign lands in the united service of missionary advance.

Along with this demand for federated effort arising from

suggestion is the work of the Young Men's Christian Association whose immigration department is setting the example and breaking the way for the churches with remarkable prevision and effectiveness. Both at Ellis Island and in the field itself the Association is laboring with enthusiasm and success.

It is also possible to make a far wider use of the denominational publications already to be had, since they almost invariably are concerned with the body of common evangelical truth rather than with peculiar points of faith or practice.

B. Tent Work in Federation.

Attention has been called in correspondence to the possibility of tent work among immigrants during the summer months by federated churches. This is very often a feasible way in which to begin. It is transient in duration and its results are intangible, yet undoubtedly much good can be done in this way. The possibility of such a service by a city federation is peculiarly feasible and is urged by the committee upon the attention of city churches.

C. Colportage and Camp Work.

The use of colportage service for Bible and literature distribution, and the auxiliary of the stereopticon for preaching, is being employed with success. This opens to a federated body of churches a method of common endeavor which is attended with little difficulty and is fruitful of large results.

D. Union foreign-speaking Missions.

In the minds of many correspondents there exists a grave doubt as to the expediency of union missions. Experience in many cases has proved that these languish and are not revived except under the strong impulse of denominational control. When the mission reaches the point of organization into a church, there seems to be no dissent from the judgment that the new institution must be a denominational organism, the nature of which should best minister to the conditions of its membership.

Inasmuch therefore as there is grave doubt as to the wisdom of undenominational missions to immigrants, and the denominational definition must be preserved in new churches as organized the ideal for the present seems to be denominational

service under federated counsel. Federations should survey the field, classify the facts, map out and assign work to be done, encourage and direct the service when necessary, but leave the prosecution of the work to the individual church or denomination in the field. The federation is not the agent to do the work immediately; that is the task of the church or the denomination.

Pursuing such a policy of federated service the evangelical churches of a city, district or state may reasonably expect the following distinct gains:

A. The Gospel will be Preached.

The supreme need of the immigrant is to know the Gospel. The purpose of the evangelical churches is not to proselyte Greek or Roman Catholics. The latter hold their missions to non-Catholics, which are openly advertised as such. The evangelical churches are entrusted with the apostolic task of preaching the Gospel. If a nominal member of a church bearing the Christian name knows the meaning of the Gospel he will not be injured by hearing it again; and if he does not, he ought to be privileged to hear it, irrespective of his nominal allegiance to any ecclesiastical body. Federated effort will insure the sinking of unessential differences and the preaching of the Gospel in its simple and saving form.

B. Economy of Service.

The federated churches can map out the work, see to it that there is neither oversight nor waste, and aid each church to undertake such work as it can under its own roof and by its own agencies. It would be possible under federation to have a new impression of the unity and strength of evangelical churches concretely presented, while individual initiative and denominational efficiency would still be preserved.

Your committee therefore heartily urges the possibility, necessity and utility of federated service on the part of the churches, within the limits prescribed above, to the immigrants, and presents the following resolutions:

Whereas, There has been within recent years a radical change in the source and character of the immigration to America; and

Whereas, There is in the popular mind a prevalent temper

of disparagement of these strangers which ill consists with the spirit and teaching of Jesus concerning human brotherhood;

Resolved, That the Federal Council urge upon the churches that they recognize in the problem of the religious care of the immigrant an unprecedented opportunity and a paramount obligation, and that they undertake this service wherever possible in the spirit of Christ.

Whereas, It appears from a survey of the work now being done for the religious care of the immigrants by the evangelical churches of the United States that certain agencies of an interdenominational character are already at work in the field, as, for example, the American Bible Society, the several State Bible Societies, the American Tract Society, and the Young Men's Christian Association; therefore be it

Resolved, That the Federal Council of the Churches of Christ in America hopes for a wider use of these agencies on the part of federated or denominational bodies and commends them to the churches for support.

Recognizing the fact that the possession of a common language is the most essential factor in successful preaching and worship, it is hereby

Resolved, That we urge upon the churches a keener appreciation of the work of the public schools, particularly through their evening sessions, in teaching the newcomers English, and call the attention of the churches to the opportunity for similar service in connection with their Sunday-school and church work.

Inasmuch as work for the religious care of the immigrants must depend for its success and permanence upon accurate knowledge of the local conditions under which such work must be done, and this information can be secured most economically by the joint action of the churches of a city or neighborhood; therefore

Resolved, That we call to the attention of the churches in every city and district the necessity for federated action in obtaining facts concerning their several fields of service, and devising the best methods and agents to be employed in undertaking the service in any case.

In view of the changed conditions of a great majority of

our parishes and the coming into them of great numbers of foreign-speaking immigrants; therefore,

Resolved, That the Federal Council urge upon the churches wherever possible the starting of work for the religious care of these people in their own buildings, and through the agency of their own volunteer or paid workers.

Whereas, There exists in the present opportunity for the religious care of immigrants by the churches of the United States a unique demand for federated endeavor within certain limits; and

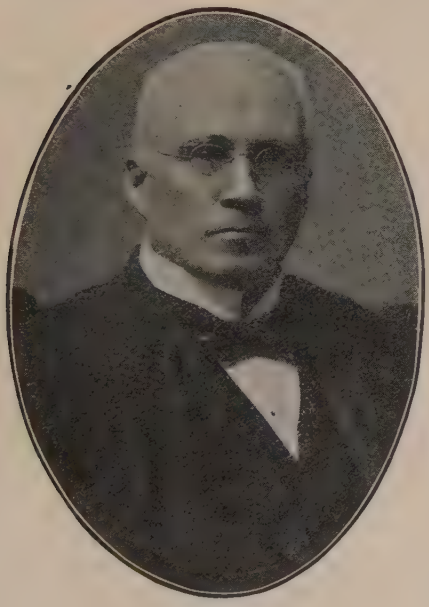
Whereas, It does not appear that the undertaking of definite missionary work for these people by federation is in general expedient; be it

Resolved, That we urge upon the churches that local federations, in district, city or state, survey the field, study conditions and plan the work to be undertaken, leaving its prosecution to the church or denomination assigned to the particular service, the federation standing ready with counsel and encouragement to bring such denominational endeavor to the full measure of efficiency.

Sunday Observance

The Rev. Frederick D. Power, D.D.*

Christians are united in their regard for the Lord's Day as a day of rest and worship, and in their stand against the secularizing influences that would destroy it. The strain of our modern civilization, and consequent reaction and restlessness and passion for diversion and recreation; the growth of materialism, and indifference to the higher interests of man's spiritual nature; the increase of unnecessary labor on the Lord's Day in Government service, the work of great corporations and in various lines of business and pleasure; the multiplication among us of Sunday amusements—theatres, excursions, ball games, Sunday social functions, and the like—give great concern to those who hold this institution as a sacred and perpetual witness of the resurrection of our Divine Lord and a Day of Rest for all people. As one of the cornerstones of our Christian civilization whose desecration means



THE REV. F. D. POWER, D.D.

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For the discussion of this paper see page 102.

the degeneration of society, all lovers of liberty and human rights should see that it is safeguarded and preserved.

We are gratified at the action of Congress forbidding the opening of the doors of the Alaska Yukon Pacific Exposition on Sunday, and at the President's order that Sunday work in the Departments of the Government must be restricted to "that which is of an emergency character or which is recognized as being absolutely necessary to the public interest and welfare," and the closing of the gates of the League Island Naval Station to the public on Sunday.

We are grateful that the American Federation of Labor, representing over two millions of men, has declared emphatically in favor of the Sunday rest day; and that organizations like the National Drugs Association have adopted resolutions "to lessen their sales by confining their Sunday trade strictly to works of necessity and mercy." For these and many other evidences of reverence for the Lord's Day we are thankful.

1. We are first to remember that the proper observance of the Lord's Day is an obligation we owe to the Lord. The first principle involved is the consecration of one-seventh of our time to God. We have no objection to reading the commandment: "Remember that you keep holy one day in seven. Consecrate this day unto the Lord as the Lord's. Let it be unlike other days. Sanctify it." We esteem it the duty of Christians on Sunday to put first things first, to suffer no engagements, or guests, or functions, or recreations, or amusements to interfere with the proper observance of the sacred day in attendance upon the ordinances of God. We are to be "in the spirit on the Lord's Day." The Lord's Day is a Holy Day.

2. We believe to keep holy the Lord's Day Christians must conscientiously abstain from all unnecessary secular work. This suspension of labor is necessary in the interest of labor itself. "The keeping of one day in seven as a time of relaxation and refreshment as well as of public worship is of admirable service to the state considered merely as a civil institution," wrote Blackstone. "While industry is suspended, the plow lies in the furrow, the exchange is silent, no smoke ascends from the factory, a process is going on quite as im-

portant to the wealth of the nation," writes Macaulay. "Man, machine of machines, is repairing and winding up so that he returns to his labor on Monday with clearer intellect, livelier spirit, and renewed corporeal vigor." "From a moral, social, and physical point of view observance of Sunday is a duty of absolute consequence," said Mr. Gladstone. Physiologists, political economists, business men, workingmen are one as to this necessity of the cessation of toil. The Lord's Day is the Rest Day.

3. Righteous regard for this pearl of days demands of all due respect for the rights of others. That all who serve may have their rest day the selfish indulgence of those who give themselves up to greed or pleasure must be rebuked. Sunday dinners and receptions, Sunday games and shows, Sunday travel and business mean that some are compelled to labor in order to minister to the indulgence of others. "The Rest Day was made for man," said the Master, every man, and He set the example by doing unselfish service and helping the helpless on the day of rest. As "there is no Sabbath in the Temple," so "Good deeds have no Sabbath," and it is a good deed to protect every man in his right to his rest day. The Lord's Day is Man's Day.

4. The Lord's Day kept sacredly is an absolute need for the home and family. Family religion is one of the much neglected duties of our time. The safety of the home is the safety of the nation. "The family forms the commencement and foundation of the moral world." The culture of the child has a vital place in the work of the Kingdom. Secular thoughts, secular works, secular pleasures, secular sins crowding out the interests of our Christian day of rest and worship, threaten the home which is the citadel of our American civilization.

The Lord's Day, after the hours of public worship should be kept sacred to the duties and joys of family life. Parents should not leave, even to the Sunday-school, the Christian culture of their children. The rest day should be the happiest day of all the week in the home, and the religion of Christ be given the supreme place in the minds and hearts of the young. The Lord's Day is the Home Day.

5. We believe that in every community lovers of the Lord's Day should stand together against the inroads of its enemies. The introduction by immigrants of the Continental conceptions of Sunday, the organization of Secular Unions and Liberty Leagues for its destruction; the saloon with its lawlessness; the indifference, neglect and even open violation on the part of many church people, and determined resistance to Sunday regulations on the part of mistaken religionists, must be met. Nothing less than physical and spiritual health, family and Christian life, national prosperity and the advancement of the Kingdom of God call for such federation of the forces of righteousness to hold this Christian institution inviolate. The Lord's Day is the Day of days.

Your committee recommends the adoption of the following resolutions:

1. It is the sense of the Council that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural Observance of the first day of the week as the sacred day, the home day, the rest day for every man, woman, and child.

2. That all encroachments upon the claims and sanctities of the Lord's Day should be stoutly resisted through the press, by the Lord's Day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.

3. That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's Day as a day for rest and worship.

Temperance

The Rev. Luther B. Wilson, D.D., LL.D.*

In determining the attitude of the Christian Church toward the liquor traffic it may strengthen conviction to note the attitude of that traffic toward the constructive forces of our civilization to the promotion of which the church must regard herself as pledged.

THE REV. LUTHER B. WILSON, D.D., LL.D.

Mindful of the Master's interest in the multitude and recognizing, as every careful observer must recognize the advantage of thrift and the moral significance of comfort in individual and family life there must be deep concern in industrial conditions. The workman in whatever field, his dress, his table, his home must have our solicitous concern. We can but be interested to note the movements which serve to extend the field of remunerative toil and which tend to eliminate the needlessly enervating and debasing. Schemes of national protection and encour-

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For the discussion of this paper see page 103.

agement are accepted if their advantage to one is not offset by disadvantage to another. Christianity must rejoice in the signs of prosperity whenever they appear and must deplore their absence when the hum of industry ceases.

Does the liquor traffic promote industrial prosperity? Apart from the class immediately engaged in the manufacture and sale of liquor who is advantaged? Not those who are the patrons of the saloon, for in the degree of their indulgence do they lose their value as wealth producers, not only because loss of time results from such indulgence but because the eye loses its sharpness of vision, the hand its deftness, the mind its steadiness. No merchant who seeks to maintain the pace of the age will continue in his employ the man who yields to the appetite for strong drink. No manufacture will entrust to such a man a task of responsibility. No corporation of standing but will insist upon sobriety as a condition of employment, while in the learned professions the suspicion of indulgence would turn aside patient or client. The traffic is never the ally of other industries: it is a parasite upon the body of trade. There is scarcely a man in any community who is not the richer by its removal, scarcely one in any community who does not suffer appreciable loss by its presence.

Under the license law of many cities and states, it is claimed that the citizen gains in the tax rate by the presence of the saloon if in no other way. It is forgotten that if this were true what the saloon turns into the public treasury must first be taken from its patrons, but it has been demonstrated that the claim can not be substantiated and the record of the traffic is the record of the few enriched with the multitude proportionately impoverished. It is a record of burdens added to the shoulders of toil generally, but specifically where the material comfort of life has been diminished, and where the multitudes have sunk into debasing pauperism this has been the chief cause of their submergence. That is to say if the ledger can show financial gain by this traffic it is the gain of the few at the expense of the many, and outside the narrow class of producer and distributor he is the greatest loser who has had most to do with it.

What is its relation to education? Multitudes and physical

resource can not make the sort of a world which shall realize our Lord's conception. At an immense outlay we foster the educational system of our day,—common school, college, university. It is not a matter in which alone civil government is interested but in which likewise the Church of Christ must be concerned. Let every life have the broadest possible outlook. Let there be not only the recognition of facts as they appear superficially but let there be likewise understanding of the deeper things, a penetration into the philosophy of history. The deeper thought shall discover delights of life which the shallower can not know. Here is one of the places where no Christian need ever play off the present against the future. "Let knowledge grow from more to more." The disciple of the Christ must re-echo such a wholesome word. How stands this traffic in its relation to thought life? The traffic means indulgence, but indulgence means the lowering of vitality in this thought life, the enfeeblement ultimately of every intellectual faculty, the blurring of every conception, the blotting of all that is beautiful in imagination, the disturbance of reason, the distortion of every picture of memory. The madhouse is crowded with those whom this traffic has driven there, while outside, the intellectually ruined move in pitiable multitudes.

Religion is the greatest constructive force of the world. Of it industry and education are properly handmaids, if indeed they are not merely its expression: the soul life one, its function and phases many. But in the narrowest sense and in a way compatible with poverty of mind and purse religion is the great elevating power—a proposition which needs no argument in the face of universal experience. What bearing has intemperance upon the ethical life, or upon religious emotion, upon the concepts God, neighbor, duty, destiny? What is its relation to virtue and to vice, to honor and dishonor, righteousness and sin? Who does not know all too much of those tragedies which this traffic has brought about?

If the great constructive forces of civilization working together through the centuries find their produce in the enlightment, the liberty, the uplifting to higher levels of the individual life, if for this the great thinkers have striven, if

for this heroism has contended upon a thousand battlefields—if for this prophet and priest have climbed the hills of vision and builded the altar of sacrifice, if for this Calvary has not only manifested but in some real sense measured the love of God,—then what must be thought of a force which makes against this man, and which in proportion as its power is exerted under the law of habit, means the undoing of all that the centuries have done? The Church if it sees clearly the facts as they are can not be indifferent, can not be silent upon the subject. Statesmen worthy the name have fitly characterized this traffic in strong drink as the greatest promoter of disease, pauperism, ignorance, and crime in all the category of present ills,—and a wise statesmanship would declare its proper treatment is the greatest issue of our times.

What shall the Church do? Speaking after the manner of men the Church may be divided into the pulpit and the pew. The pulpit must publish in God's name its message for the quickening of conscience and the clarifying of moral vision. Whatever else it may declare concerning this traffic two utterances must be clear:

First we venture to assert there can be no course of safety for Church or Society except in the practice of total abstinence by the individual. With the appalling tragedies of the days before us can there be conceived in moderate indulgence such gratification as outweighs the dangers of excess? Is the wine cup safe in any house or any hand? If the hand that holds it be the hand of the strong, it can not be forgotten that many just as strong have been mastered and ruined by it. But if this is the really strong, yet the law for the strong is service and not self-indulgence. The day has come when with all the problems of our complex civilization to solve, and with the records of the past writ large for our reading, no man in any place, who has respect unto himself, or regards as worthy of his sacrifice the welfare of his brother man, should lift the wine cup to his lips.

The pulpit must be lacking in its knowledge of what the world well knows, or be recreant to the duty laid upon it if it shall not lift the standard of individual duty up to total abstinence and not one hair's breadth lower. Social drinking

customs may obtain, and those given to indulgence are sensitive when such things are set forth in their true light, but if the pulpit is established of God not for the reflecting of popular opinion, but for the publication of the true and good then it must not fail in the utterance of its message, hoping, believing that manhood yea and womanhood shall hear its utterance as the voice of God.

So much may the pulpit say. What shall the pew do?

First, accept that plea for personal sobriety, the rich and poor alike persuaded to an acceptance of the standard, but accepting that plea likewise against the traffic and going out with such endeavor as seems appropriate to such a conviction.

But who will claim that the Christian man has done his full duty when he has only abstained from the personal use of a so destructive curse? He should, to the full extent of his opportunity, use his influence for the removal of the temptation from the youth and from his brothers, who have already been weakened by hereditary or indulgence. His influence should be exerted not only socially but politically as well, until the greatest curse, which has afflicted the nations, is banished from our entire land. In our land no evil can long withstand the power of the Christian Churches united.

And if the pulpit and the pew shall agree in the conviction that in respect of the use of strong drink, total abstinence is demanded of the individual, then it will follow that in respect of its sale, as a beverage, prohibition should be the policy of the state. It is not an academic question but one of practical morality. If the voice of every pulpit rang clear and the laity of every church republished the message what must come to pass? It would be as if Sinai with its thunders and lightnings were at hand, and conscience in that presence would recognize the inherent sinfulness of such a traffic. Seeing the undivided responsibility attaching to the promotion of the iniquity many in private and public life would change sides, coming from the place of friendliness or of indifference over to that of opposition to the traffic.

Laws long upon the statute books, but as long inoperative would become effective. Privilege long ago secured for the correction of the ill would be utilized. Under the dominion

of a new conviction the people would demand more wholesome laws for city, county, state, nation, and as the territory of prohibition grew would demand the right of safeguarding it against the invasion of organized greed, however reinforced or defended.

If the Church can not rear men capable of dealing with the world's problem, then it needs a new baptism of wisdom and of power. It would seem as though already God had spoken, as though the Church were awaking to hear and heed His voice. The cleansing of our land is going forward. In no other movement has the solidarity of the Christian Church yielded more significant results. The time is ripe for action.

The Church must exercise her function of leadership. She must not temporize, must not hesitate, must not compromise. Hers is the opportunity for bringing to a speedy end this giant wrong that has outlived its day, this wrong whose continuance is an indictment against our mind or our conscience. Love and hate are complemental forces. If we love God we must hate that which opposes Him. If we love man we must hate those evils which work his wretchedness. If we love and are loyal to the Christ who died for man's redemption, then must we set ourselves resolutely and unreservedly against the legalized traffic in strong drink.

Let pulpit and pew unite. Let all the Christian Churches of the land give themselves to this holy crusade, and it shall come right speedily that in respect of this evil, our land shall have a stainless flag, and the Church shall sing the triumph song for the achievement of such a moral victory as no century has ever yet beheld.

The following recommendations are presented for the approval of the Council:

1. The education of the young by the intelligent use of the temperance lessons in the Sunday-schools, and the introduction into secular schools, of primary and secondary grades, of such text-books as shall make plain the effect of alcoholic indulgence upon body and mind, and show clearly the effect of the traffic upon economic and social conditions, and the relation of the traffic to pauperism, ignorance and crime. We recommend also the dissemination of literature in all lan-

guages presenting the results of scientific investigations, into all phases of the subject, so that everywhere thought may be enlightened and good citizenship be promoted.

2. The recognition and approval in commerce as in the affairs of State, of those who honor conscience by their refusal to have part in the offense of the liquor power. And likewise the practical disapproval of those who, for selfish ends, lend their power of thought or wealth or public office to the defense or support of this iniquitous traffic, either at home or in foreign lands.

3. The encouragement of every organization or enterprise which in any measure strengthens sentiment against the use and sale of alcohol as a beverage.

4. The re-employment of the old methods of Gospel Temperance with the public and private declaration that men and women should be, and by the grace of God may be, delivered from the thrall of strong drink.

5. A campaign of temperance pledge signing by young and old.

6. The appeal to citizenship, that prohibitive laws already upon the statute books of the several States shall be enforced and that as opportunity presents, these shall be supplemented by more adequate provisions until the rule of the State shall be the standard of our conviction.

7. That the National Congress be urged so to frame its Inter-State enactments as to avoid the nullification of temperance legislation in the several States.

8. That the action of Congress for the abolition of the beer selling canteen in our military establishment and in our National Soldiers' Homes be approved and also the appropriation to this date of nearly $3,000,000 for the erection, equipment and maintenance of recreation buildings for the benefit of the enlisted men; and we urge the membership of our churches throughout the country to resist the systematic efforts of the brewers to re-establish the official sale of liquors in these institutions.

9. We recommend such action by the State legislatures and by the National Congress as shall serve in the fullest sense to protect the Indians against the evils of strong drink.

Local Federations

The Rev. E. P. Ryland.*

In order to make "The Plan of Federation" most effective and to create a Federation conscience in the ranks of the members of the Church of Christ in America, it is imperative that Local Federations, as provided for in "The Plan of Federation," be organized. The reasons for Local Federations are close akin to those for the National Federation, viz:

THE REV. E. P. RYLAND.

1. That a locally federated Protestantism may bear witness in our American cities and communities to the Divine mission of our Lord Jesus Christ. This it does through united evangelistic work, union Bible schools, and missions, street preaching and all other means for proclaiming the gospel message, in which Christians of different denominations can co-operate.

2. That the federated churches may maintain a permanent system of house to house visitation, by which a census can be periodically taken of the church preferences of all the families in the community, strangers newly arrived in the com-

*Chairman of the Committee on Local Federations; other members: William H. Boocock, S. B. Brownell, J. H. Goldner, Wm. M. Lanning, Henry A. Miner, J. M. Read, Ward T. Sutherland, I. W. L. Roundtree, E. M. Thresher, W. E. Tilroe, E. S. Tipple, S. W. Trousdale.

For the discussion of this paper see page 110.

munity may be helped as soon as possible to find a church home in the denomination of their choice and by the "District Parish Plan," or some other method every family may be brought into the pastoral care of one of the local churches.

3. That the forces of Christ in our American communities may be made effective in opposing the evils of our modern municipal life, especially in our large cities. The federated Protestantism of our cities should be the mightiest and most dreaded foe of civic corruption.

4. That these forces of Christ may at once be more effective in doing a constructive social work that the Church should do, but has, on account of a lack of proper organization, left to other and less effective agencies. Local prison-reform, charities, public playgrounds, the tuberculosis problem, housing the poor, child labor, all these and kindred questions should be under the consideration and immediate influence of the Church of Christ. Our Lord is the true Vine that produces such fruit. The Church too often allows it to appear as though it were the fruit of a non-Christian vine. The Church is in danger of delegating far too much of her work to outside organizations because of a lack of proper federation of forces.

After corresponding with the leaders in Local Federation in a number of cities, we have reached the following conclusions which we respectfully submit:

1. There are three kinds of local organizations possible:

(a) Where the community is so small as to have but one congregation. The method in such case is simply to organize that congregation so as to do the work contemplated by Federation.

(b) In towns and small cities it is generally impracticable to provide money for salaries of paid workers and for the incidental expenses of the fully equipped federation center. The organization should be simple and only those departments of work should be undertaken that can be carried on by volunteer workers.

(c) In large cities, of about 100,000 or more. In such cities federation is most needed and at once has its greatest opportunity.

2. Membership.—All the members in all the churches in a local Federation should be members of the Federation itself. The idea is to bring the rank and file of our people to realize the essential oneness of the Christian Churches of America. Neither a ministerial union nor "a self-constituted body of earnest individuals" is a Church Federation. Either of these may form a good basis on which to perfect a federation, however.

3. From this large body, a governing body, to be composed of men, should be chosen. All the pastors and at least one layman from each congregation should make up this local federation council. From this council, the officers and committees of the federation should be chosen, and the work of the federation should thus call into service the strong laymen of the community. This plan at once gives a properly authorized and compact organization and promises permanence to the work of the local federation.

4. There are certain committees that should be created in every Local Federation.

(a) Evangelistic—to have charge of all union evangelistic services, out-door preaching, etc.

(b) Parish—one of the most important. Its opportunities are set forth in a pamphlet issued from the New England office, entitled: "A Protestant Parish Plan." The work of such a committee is of very great value.

(c) Civic Righteousness or Civic Affairs—to keep in touch with all the moral issues of the community.

(d) Investigation—to look into the merits of proposed interdenominational enterprises or such organizations as ask for the support of the churches of the community, for the purpose of either approving or disapproving.

Local conditions may require other committees, but these are needed in every community.

5. Federation Center. There should be maintained an active center of federation work in our large cities. This will involve the expense of office room and a paid assistant, but it will render the work more effective, and make the city real-

ize the fact of the federation of churches and also give a point of contact between the churches and the city at large. In one city the following plan has proved successful:

Proceeding on the principle that the federation is composed largely of laymen, and taking advantage of the modern habit of down-town noon luncheons, the committees of one federation have adopted the plan of meeting at the luncheon hour. Even the council, which meets once a month, has chosen this same hour, and the plan, after three years' trial has proved to be a very successful one. The general mass meetings of the federation are, of course, held at another hour and in some church building.

Helpful guidance in organizing local federations is already furnished by the constitutions under which in small cities and villages as well as larger cities the practical possibilities of federated action is now being illustrated. Several types of local federations are described in the report of the Committee on State Federation.* These methods, however, need to be modified to suit local conditions.

The Committee submit the following resolutions:

1. *Resolved,* That this Council of the Churches of Christ in America expresses its conviction that in view of conditions that exist, not only in our cities but in smaller towns and rural communities, the time has come when the churches of every community should join their forces in federated effort.

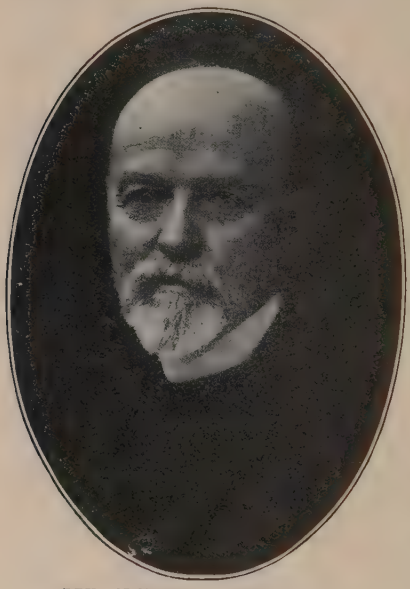
2. *Resolved,* That while the methods will vary under which united work will be undertaken, the aim should be to make local federation a means through which, by systematic and co-operative effort, the evangelistic need and moral welfare of the community will be most effectively cared for, Christian sentiment regarding moral issues united, and other appropriate ends secured.

3. *Resolved,* That this Federal Council, in order to secure the ends for which it is pledged in its Constitution, should give not only encouragement in voicing the need of united effort, but plan for the support of work that will give aid in stimulating and helping the development and organization of local federation in every part of our country.

Week-Day Instruction in Religion

The Rev. George U. Wenner, D. D.*

At the meeting of the Inter-Church Conference on Federation, in Carnegie Hall, New York, in November, 1905, the following resolution was adopted by the Conference:



REV. GEORGE U. WENNER, D.D.

"Resolved, That in view of the need of more systematic education in religion, we recommend for the favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

"Resolved, That the further consideration of the subject, and correspondence relative thereto, be referred to the Executive Committee."

By direction of the Executive Committee the subject is

*Chairman of the Committee on Weekday Instruction in Religion; other members: G. Glenn Atkins, Robert F. Coyle, M. W. Leibert, A. J. McKelway, E. F. Merriam, Rufus W. Miller, Frank Mason North and George B. Winton.

For the discussion of this paper see page 115.

herewith presented to the first convention of the Federal Council of the Churches of Christ in America.

Once upon a time a camel came to the door of a tailor's shop and asked for leave to warm his nose. The tailor was kind and gave his consent. The genial warmth of the room was inviting, and head and neck soon followed the nose. But when at last the entire camel had come in, the tailor protested that there was not room enough for both. To this the camel assented and said: "But where do you expect to live?"

Once upon a time the Christian Church established a school.* The object of the school was to acquaint the children with Christian truth, and to train them up in the Christian life. Little by little, the growth of the modern world compelled the introduction of other studies, until at last, in European lands, but one hour a day was left for Religion.† In America even this hour had to be left out. We now have the distinction of being the only great nation, outside of Asia, that does not make provision for Religious Education. Vestiges, it is true, remain in the reading of a psalm and the recitation of the Lord's Prayer. Yet even these are not always conceded without controversy.

We also have Christmas exercises. The proposed abolition last year of Christmas exercises from the schools of New York called forth indignant protests throughout the land. So strong was the feeling aroused by this attack upon Christianity, that a compromise was adopted. By a liberal substitution of Santa Claus for Christ, nobody's convictions were

*To say nothing of earlier history, the modern educational system, originating in the seventeenth century with Amos Comenius, Bishop of the Bohemian-Moravian Brethren, and for a hundred years developed along church lines through Francke and Pestalozzi, its ideas utilized and popularized by various German teachers, as well as by Rousseau, was adopted by Frederick the Great for the Public School system of Prussia, and came to England and America as the church's contribution to the intellectual wealth of the world.

†In Germany the hours of instruction are 32 a week. Of these, in elementary schools, 6 are devoted to religion; in colleges from 2 to 3.

In England a stable solution has not yet been reached. But religion remains as before, a constituent part of the curriculum.

In France the final settlement has not yet been reached. But until recently, Thursdays were given to the churches for religious instruction.

In Sweden one-sixth of the time is given to religion.

seriously hurt. The children had a good time as usual, and the Christian Religion, in the public school, once more was saved!

The chief reason why the absence of systematic instruction in Religion from the school life of American children has not been seriously felt is that the Sunday-school is supposed to be an adequate substitute. This institution, originally intended for the neglected children of an English factory town, has attained in this country a degree of efficiency and importance which cannot be overestimated.

Nevertheless it is evident that the legitimate ends of religious instruction are not attained by existing methods. The religious exercises of the public school are not instruction. The Sunday-school does not reach all the children, does not provide in a systematic way for the entire school life of the child, and does not claim, even under the most favorable conditions, to be a comprehensive educational system. Neither the religious exercises of the school nor the invaluable work of the Sunday-school meet the requirements of Religious Education.

The Roman Catholic Church endeavors to solve the problem by establishing Parochial schools. But even the Roman Catholic Church fails to get all its children. In New York City it has enrolled in the Parochial schools 112,000 children. But more than 40,000 of its children, at least twenty-eight per cent. of the whole number, are not in attendance upon the Parochial schools.

Some Lutheran and Moravian churches also have Parochial schools. But the percentage of attendance is less even than that of the Roman Catholics. Experience proves that such schools cannot as educational agencies compete with schools supported by the unlimited resources of the State. With all that may be said in favor of Parochial schools, there are several disadvantages. Their maintenance imposes upon the churches an additional burden which many of them are unwilling to bear. To the State there is a distinct loss when a considerable portion of its population is segregated from the rest in its school life and training. Our children become bet-

ter patriots when they attend the common school.* The Parochial school has not solved the problem.

The Jews, especially in New York City, where they now number one-fifth of the population, are deeply interested in the question of Religious Education. Exact figures we have not obtained, but hundreds of afternoon schools have been established to which the children go after school hours, for the purpose of learning Religion.

Ethical instruction is a watchword that appeals to many minds. An agreement as to the basis of morality has, it is true, not yet been reached, but an attempt is to be made to provide a text book to which no creed could take exception. Doubtless much may be done in this direction. But ethics is not Religion.

Finally, it is claimed that there is even a kind of Religious Education, common to all faiths, which the public school might be expected to give. We are, it is true, living in a very liberal age. We listen with toleration to the apostles of a universal Religion. Nevertheless, for some time to come. most of us will continue to be members of particular churches, adherents of a faith in which we desire that our children also shall be reared. We believe in federation, but we also believe in the denomination.

Under the American system, Religious Education in the public school, such as the churches require, cannot be given.† Nevertheless the right to religious instruction along denominational lines, cannot be gainsaid. It is a right and obligation that rests primarily upon the parents, upon the family. In practice however it rests upon the church, to which in most cases the family has delegated this work. In other cases the church assumes the obligation in the fulfilment of her mis-

*In an earnest plea for religious education, Cardinal Gibbons recently proposed that "the State appropriate funds, so much per capita, to support the parochial and other schools already built, equipped and operated by Catholics, Protestants, Jews, or those of any other religious belief." The publication of such a demand by the representative of the Roman Catholic Church is significant of a need which will continue to be felt, unless it can be met in some other way.

†The use of the Bible in the public school rests upon other grounds, and the question is not considered here.

sion. But in no case does the church ask for the support and assistance of the State.

All that the church asks, is that she shall not be hindered in the fulfilment of her obligations and practically prevented by the State from exercising her legitimate functions. The church is not an organization of yesterday. She has an individuality which the State is bound to respect. And particularly in the field of public education have her contributions been such as to entitle her to consideration. She asks for no subvention, either of money or of privilege, but she does ask that the State shall not stand in her way, shall not hinder her from doing the work to which she is called in the maintenance of her own existence. Such is undoubtedly the case when the Public School's course of study is so arranged as to give the children only a meagre opportunity of acquiring education in its highest relations, those of Religion and the Church of God.

Nor can the State afford to dispense with the co-operation of the Church in the work of education. Even if the purpose of education were simply to acquire knowledge, or to fit the individual into the social system of which he is a part, Religion would have a place along with other studies. But if Herbert Spencer is right when he says: "To prepare us for complete living is the function which education has to discharge," or if in other words character rather than acquirement is the chief aim of education, the question of finding a suitable place for religious instruction is one of a paramount importance.

In conformity with the instructions of the Inter-Church Conference, the Executive Committee, during the last three years, has endeavored to follow the widespread discussion of the question. In synods and ministerial conferences, as well as before public school superintendents and teachers, and in the secular and religious press, the subject has received the attention which its importance demands. While many difficulties suggest themselves, none of them seem insuperable. Up to the present time no other solution of the question has been suggested which will compare with this in simplicity and effectiveness: "allow the children to absent themselves with-

out detriment from the public schools on Wednesday or on some other afternoon for the purpose of attending religious instruction in their own churches.''

On the part of the school authorities two objections have been made. One is that the public school requires twenty-five hours each week properly to do its work, and that two hours cannot be spared. The other is that it would have a demoralizing effect upon the school if a considerable number of the scholars were absent on Wednesday afternoon.

There is force in these objections. But in view of the imperative need of making provision for Religious Education, cannot the public school readjust its curriculum? Or must we confess that in our educational system there is no room for Religion. If therefore our proposal is impracticable, why not accept the following alternative: Close the schools altogether for the two hours of one afternoon, so that the children may attend religious instruction in their own churches,* and make up for the lost time by adding a half hour to the sessions of the other four days.

This meets the two chief objections which have been suggested by the authorities of the public school. It has its difficulties of course, but it does offer a practical solution of the problem.

Again, it is suggested that the ends of Religious Education may be secured by the churches if they will take the later hours of the afternoon. Many do so now. But the children are tired after their day's work at school, and they have not the freshness, the resiliency of mind which is needed for effective results in teaching. Nor does such an arrangement allow for the home work which is required for the lessons of the church as well as for those of the school. For her tasks the church is entitled to hours and facilities every whit as good as those which are demanded by the public school.†

*This is an allowance of less than 8 per cent. of the time to religious instruction. In Europe the allowance is from 16 to 20 per cent.

†As for the suggestion that there are two other days which the churches are at liberty to use for the purpose of Religious Education, namely Saturday and Sunday, it is enough to say that these are days for recreation and worship, and are not suited for the imposition of tasks upon the children who have done their week's work in school.

But where shall we get the teachers for these classes in religion? For a while this will prove a difficulty to be overcome. But a ministry to which the Master has given his command: "Feed my lambs," an institution which in all ages has led the van in the work of popular education, will not permanently confess itself unequal to this emergency.

There are unused talents in every church, that can be drafted into this service. Or if the schools are closed on Wednesday afternoon, we may obtain helpers from the ranks of the public school teachers. In such a week-day school but one teacher will be needed for every twenty or thirty scholars.

While the plan primarily expects the children to come to their own churches with special reference to the upbuilding and strengthening of the local congregation, it is likely that in the larger towns a number of churches may unite in the establishment of a common school and thus bring about better results.

As for the course of study, that is a matter for each church to arrange. The denominational organs will aid in this direction, as they now do in Sunday-school work. Doubtless the foundation will be the Bible Story. To this will be added History, Geography and Antiquities as related to Bible Study. There will follow the study of Christian Doctrines, Christian Ethics, Church Song, Church History, Church Customs. An important feature may be the report of the sermon of the preceding Sunday, required from all children over nine or ten years of age.

The course of study will be so related to the work of the Sunday-school that the two will supplement each other. Churches that now have catechetical classes will be able to do much of their preparatory work in this week-day school. The Parochial school need not look upon this system as a rival, but rather as a helper in its aims. Nor will there be a collision between the public school and the church with respect to the hours or the tasks of the children. Each in its own sphere will recognize the work of the other. More than ever before will Religion become a part of the daily life of the child instead of being relegated to an inconspicuous corner of Sunday.

Attendance at first will be to some extent optional. By-and-by it will become the vogue. But it will not be long before it will become a moral obligation to attend. That is, no child will be considered in good and regular standing who is not a member of this school, and no family will be considered in good and regular standing with its particular church that does not send its children to the week-day school in Religion. As for the outsiders, it would be a poor school that could not be made so attractive as not to enroll among its pupils every available child of school age.

The chief difficulty, we reluctantly confess, lies with ourselves. The apathy of the general public, satisfied with existing conditions, the indolence even of churches, in the face of tasks requiring prolonged effort, will prove great obstacles. A ministry, already overburdened with the burdens of an office which demands much and pays little, and not in all cases familiar with the art of pedagogical and catechetical administration, will hesitate to demand from the State a right which involves new and onerous duties and which imposes such a heavy responsibility.

No wonder that leading school authorities have declared: "When the churches are ready to ask for such a privilege, we shall be ready to grant it."

On the other hand, let us look at some of the advantages:

It will accustom the church to recognize her own responsibility in the development of religious life and knowledge among her most important members, the children, and thus to resume her legitimate function instead of delegating it to agencies not always capable or responsible.

It emphasizes the truth that Religion is for every day, and not merely for Sunday.

It brings the church into closer relation with the family, inasmuch as such a method of instruction, to reach its best results, involves the co-operation of the parents in the work of education.

It brings the pastor into personal contact with the children of his flock. He is preparing them for a personal participation in the life and service of the church in a way that must secure the best and most enduring results.

We are longing for a deeper sense of God, and a revival of spiritual energy in the church. What better method can be found than the implanting of the Divine word in the susceptible hearts of Christ's and the Church's little ones, and such a readjustment of our school plans as will make this method possible and effective.

The Committee proposes the following recommendations:

First, That there can be no true education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty.

Second, That the hour at Sunday-school, the religious exercises of the Public School and the ethical instruction of the Public School do not meet the requirements of "adequate religious instruction."

Third, That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right, and this right should not be ignored or curtailed by the State in its arrangement of the course of school studies.

Fourth, That whenever and wherever public sentiment warrants such a course, the public schools should be closed on Wednesday, or some other afternoon, for the purpose of allowing the children to attend religious instruction in their own churches. An allotment of 8 per cent. of school time for religion is not an immoderate allowance.

Fifth, That this Federal Council appeals to the churches of America, to all ecclesiastical bodies, to the religious and secular press, to the educational boards of the Church and the State, to all fathers and mothers, to all who desire that the children of this land may be brought up in the fear of God and the love of His truth to support this claim until it becomes an integral part of our educational system.

The following resolutions were adopted:

1. That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty.

2. That the hour at Sunday-school, the religious exercises of the public school and the ethical instruction of the public

school through the personal influence of the great body of religious public school teachers do not meet the requirements of "adequate religious instruction."

3. That to provide religious instruction for their children is not only the duty of the churches it is their inherited and inherent right. But it is the duty of parents to give instruction to their children, and this right should be fully recognized by the state in its arrangement of the course of school studies, which right also calls for more time during the week-day to be given to religious instruction in the homes and churches of our land.

4. That we note with decided approval the measures which have been adopted in various sections by which provision is being made by school authorities to enlarge the opportunity of parents and the churches to give systematic week-day religious instruction to children.

5. That this Federal Council appeals to the churches of America, to all ecclesiastical bodies, to the religious and secular press, to the educational boards of the Church and the State, to private individual institutions, to all fathers and mothers, to all who desire that the children of this land may be brought up in the fear of God, and the love of His truth, to exercise their right and responsibility as citizens in promoting the religious instruction of the young.

6. We hereby invite the National Education Association and the Religious Education Association to appoint committees to confer with the committee of this body to be appointed by its Executive Committee, made up of at least one member from each of the constituent bodies of this Council for the full consideration of ways and means to promote week-day religious instruction; the committee of this Council to report to the Executive Committee, and at the next meeting of the Federal Council.

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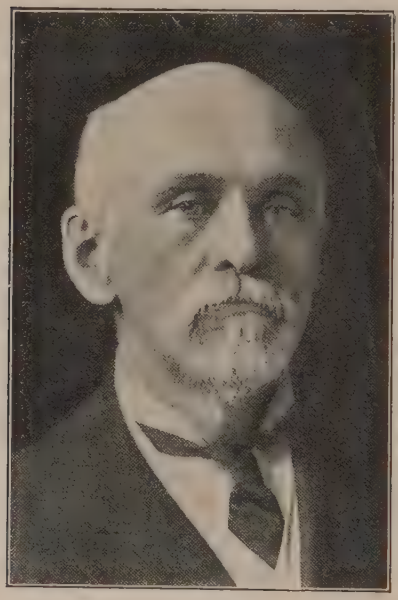
Religion in Higher Institutions

THE REV. D. S. STEPHENS, D.D., LL.D.*

The separation of Church and State has thrust new problems upon the civilized world. The passage from theocratic form of government to self government has exposed the stability of society to new dangers. Under the old forms of government the structure of society was made stable by the combined authority of State and Church. The Church formulated standards for individual belief and conduct, and the State enforced them.



THE REV. D. S. STEPHENS, D.D., LL.D.

But with the growing trend toward democracy the situation has changed. The state has surrendered to the individual conscience the control of personal conviction and a large control of individual conduct. The State has intrusted the security and safety of society to the moral convictions of the individual. This fact necessitates an increased concern on the part of the State for individual morality. Self-preservation compels the State to seek an educational system that will train its coming cit-

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For the discussion of this paper see page 124.

izens to use their larger liberty in the direction of the State's welfare.

This situation has developed an increased interest in moral education throughout the civilized world. Gigantic experiments have been undertaken. Notably in France, England, Japan and the United States great attention has been given to this subject. Methods of moral training have been sought that build up such citizenship as would give stability to the State. But moral training to be effective must have a sanction that inspires individual reverence and loyalty. The State cannot consistently use the religious sanction to enforce her standards, for she has committed religious interests to the individual conscience. She has, therefore, appealed to other sanctions to enforce her moral teachings. Morals have been secularized. The State has sought to find the sanctions of morality in reason; in the solidarity of society; in utilitarianism; in the dignity of man.

These attempts to establish morals upon other than a religious basis have not met with much success. Morality divorced from the sanction of religion loses much of its power over the individual life. A great experiment in moral education without the sanctions of religion has been tried in France. In 1882 a statute was enacted that began a system of moral instruction disconnected with the religious sanction. An elaborate system of moral education has been established on a secular basis. The testimony of the most competent judges, however, is to the effect that this system of moral instruction falls short of its aim. M. Fouillee, an eminent authority, says, "In fifty years criminality in France increased three-fold, although there was scarcely any increase in population." Again he says, "The general defect of our system of education has been the predominance of intellectualistic and rationalistic conception, inherited from the eighteenth century, which attributes to knowledge, and scientific knowledge in particular, an exaggerated importance as regards moral conduct."

A distinguished writer in the "Revue Universitaire" for May 15, 1907, in summing up the results of an inquiry made into the efficiency of the French system of moral instruction

says that most of the professors admit that they have not observed any appreciable progress in the character of their pupils as the result of this instruction. One professor in giving his testimony remarked, "My prize man in morals is the biggest knave of the lot."

Mr. Harold Johnson, Secretary of the "Moral Instruction League" in England, closed an elaborate review of the French system in these words: "We touch here what is the main defect of the French moral instruction; it has no vista, no escape into the ideal and infinite. It does not open up the large horizons which alone make possible profound transformations of character. The more solemn chords of the human soul are not struck."

These testimonies show at what point the French System fails to meet the aim in view. It does not secure the morality the state seeks for, because it neglects the essential condition for inspiring the moral life. Morality not only requires intelligence but devotion that can be aroused only in the warmth of the religious life. The two tap-roots that give nourishment to morality are intelligence and right disposition—the reflective and the active powers of the soul respectively. An enlightened intellect that comprehends what makes for the common good, and a well-disposed will that freely devotes itself to the realization of the discerned good, are equally essential. Intelligence must be ripened into sustained moral purpose before the State shall receive benefit from the fruitage of morality. Intelligence without right disposition may develop into shrewd malevolence. A well-disposed will without intelligence may produce amiable stupidity. But of the two the interests of the State are more concerned with a well disposed will. Society is more vitally concerned with what a man does than with what he knows. It is the disposition of the will that gives final character to conduct. Mere intellectual development only furnishes tools for selfish purpose where the heart is not wedded to moral ideals. Where the will is evilly disposed it is better that its power should be curtailed by ignorance.

Intellectual training alone fails to make good citizens because it is powerless to overcome selfishness. Selfishness is

not a rational but a passionate principle. It can be expelled from the heart only by a passion that is stronger than itself. Intellectual culture alone can never break the fetters of the passion for self. If selfishness is to be supplanted by altruism it must be done through the "expulsive power of a new affection" that has its vantage ground in a personality beyond self. How can it be expected that an individual with a powerful intellect and depraved passions would hesitate to use the power of that intellect to minister to his debased propensities? Disposition—the moving power of the soul—has to do not only with formulated knowledge but with the undefined elements of life and personality that give moral character to conduct. Passion finds its foothold in the infinite. The passion that subdues selfishness must be anchored in a personality beyond and above self. Morality is an arch, one end of which rests upon knowledge, and the other upon the infinite.

The fires that start the machinery of morality must be kindled in the soul by contact with divine life. It is this that makes education essentially a religious work. This work of inspiration must go along with the work of instruction. It is a law of man's nature that the intellect can work only on that which has first been taken into the life of the spirit. But religious zeal reaches out and lays hold of those elements of life foreign to man's natural disposition, and assimilates them through the power of faith and love. The moral character which the State seeks does not proceed from unchanged natural dispositions, even when served by trained intellects. It is attained only when natural dispositions are purified and improved by the addition of spiritual qualities not possessed before, and the elimination of other spiritual qualities which, unaided, the soul could not eject. It is attained only when the spirit is brought into communion with a source of personal life superior to itself—a source of life inaccessible to the intellect, but within reach of the fingers of faith and love. The solid footing of known truth is the ark of safety for the intellect, but holy passion, as a dove, cleaves the air of the unknown seas beyond, and comes back bearing the olive leaf that tells of infinite life and love. "The heart has reasons," says Pascal, "that the reason does not know." It is not

through the intellect, but through the passion of love, that the soul opens the fountains of life. John Fiske, in one of his saner moments, discerned this truth. In his "Cosmic Philosophy" he says: "The proper attitude of the mind when face to face with the unknown reality is not a speculative but an emotional attitude."

The greatest minds in all ages have caught visions of this truth. Even those who would measure all realities affecting human life by the standards of the intellect cannot close their ears entirely to the voice of the heart. The gifted genius of Professor Clifford, while staggering under the conditions imposed by the dominant intellectualism of the age, was obliged to exclaim at the close of his inquiry into the moral nature of man: "Far be it from me to undervalue the help and strength which many of the bravest of our brethren have drawn from the thought of an unseen helper of men. He who wearied and stricken in the fight with the powers of darkness, asks himself in a solitary place, 'Is it all for nothing? Shall we indeed be overthrown?' he does find something which may justify the thought. In such a moment of utter sincerity, when a man bared his own soul before the immensities and eternities, a presence in which his own personality is shriveled into nothingness arises within him and says as plainly as words can say: 'I am with thee, and I am greater than thou.' "

The life of the spirit is fed from above. The work of education must be conceived in the light of this truth. The altruistic conduct upon which the life of the State depends requires it. Positivism robs our educational system of the inspiration that gives fibre to morality. The religious sanction alone furnishes the inspirational motive that makes for good citizenship.

The problem then is how to combine the inspirational element with the didactic in our methods of education. This problem will largely have to be solved by our institutions of higher learning. They are the sources from which flow the formative influences that touch the higher life of our country. From their walls come the trained leaders who mould and direct the moral forces of the land.

Institutions of higher learning throughout our own and other countries are beginning to grasp the importance of the work which naturally falls to them in this connection. While much remains yet to be done, nevertheless much has already been done to establish morality upon a sound religious basis. It is true that universities under State control are sadly handicapped for this work, yet many of them are courageously dealing with the problem. The colleges and universities are greatly aided in this work by the Religious Education Association in the United States; and by the Moral Instruction League in England.

Among the agencies in our higher institutions that contribute to the inspirational element in moral training none is more important than the personality of the teachers. The religious inspiration is best transmitted from one living soul to another living soul. A teacher whose life is uplifted and inspired by the energies drawn from the infinite will kindle a like inspiration in the soul of the pupil.

A second important agency of moral inspiration is the study of the Bible. The Bible essentially is the text-book of the heart. Nearly all institutions of higher learning in this country maintain courses of study in the English Bible in addition to the usual courses of ethics and philosophy. While these courses are usually elective, yet they have proved to be very popular.

Among the most efficient agencies for the awakening and development of religious motive are the Young Men's Christian Associations and similar organizations among the young women of our schools of higher learning. In the colleges of this country there are five hundred and forty-five such associations, with 26,173 members, or 28.8 per cent. of the total enrollment of students. In addition to holding regular devotional meetings, these associations make themselves helpful to student life in various ways. That these organizations exert a profound influence on the lives of students for good is a fact that is as obvious as it is generally acknowledged. There are other organizations for religious work and training among students in many of the colleges that contribute to the religious tone of student life.

Still another agency through which student life is brought into touch with religious influence in colleges and State universities not under the control of religious bodies is to be found in the establishment, by denominations, of dormitories and local pastorates among the students in these institutions. These establishments aim to give religious instruction and pastoral supervision to the students in these institutions who are affiliated with the denomination supporting the enterprise. In the University of Michigan seven denominations have undertaken to do work of this kind.

An interesting experiment has been undertaken at the State University of North Dakota. What is termed an affiliated college under denominational control has been established to carry on such work in the study of the Bible, in Church history, and the special history of the denomination concerned, and such other subjects as current opinion now prevents the State University from offering. Mutual relations between the affiliated college and the university are established by which each recognizes the work of the other, so that students can pursue work in both of these institutions at the same time, receiving credit in each institution for work done in the other. In Canada, at the University of Toronto, and at several other institutions, a similar plan has been tried successfully.

There are many minor agencies in addition to those mentioned that contribute to the religious life of our higher institutions. Nevertheless, we may say that there is a great necessity for increasing the degree of attention to religious training in our higher institutions. Something like the same continuous and progressive movement that now characterizes the methods of intellectual development should be applied to those means that are made use of to secure the deepening of the religious life. The vital relation of religious conviction to the moral life, and the essential dependence of the stability of a democratic form of society upon the moral system of the people who compose it, give to this subject an importance that cannot well be exaggerated.

Your Committee submits the following resolutions:

1. That the Federal Council recommends that the governing bodies of the several denominations represented in this Coun-

cil establish permanent bureaus or boards whose duty it shall be to co-operate with one another and with institutions of higher learning in an organized effort to improve, to systematize, and to maintain religious instruction and training in the educational agencies of our country.

2. That the Federal Council recognizes the valuable work done in this field by the Religious Education Association in this country, and similar organizations in other lands, and recommends sympathy and co-operation with the work of these organizations on the part of the denominations here represented.

3. That the work of Young Men's and Young Women's Christian Associations and other organizations among students for developing a Christian atmosphere in our higher institutions of learning be commended and that encouragement and support of these organizations be extended by the various denominations as far as practicable.

4. That in view of the delicate and difficult conditions that surround the work of religious training in State universities and undenominational institutions, this Federal Council expresses its approval of the establishment of local pastorates and halls in such institutions by the various denominations from whom these institutions receive patronage, the special work of which pastorates shall be to provide religious instruction and inspiration to the students coming from their respective churches, and such other students as may choose to place themselves under their care.

5. That we heartily commend the movement to employ earnest college men and women in daily vacation Bible schools for neglected city children, such as are conducted in leading cities under auspices of church federations, city mission societies, and individual churches, largely with the co-operation of the National Vacation Bible School Committee. We recommend that our institutions of learning, and especially theological seminaries establish social service scholarships for the specific purpose of enabling their students to engage in this ministry.

International Relations

HENRY WADE ROGERS, LL.D.*

Christianity and Civilization seem to live and flourish only together. That which advances the one promotes the other. It is the mission of the Church to extend the Kingdom of God upon the earth, and to maintain the righteousness that exalteth a nation. The morality that ought to govern the conduct of nations is not different from the morality that ought to govern the conduct of individuals. That there are two codes of morality, one for public and the other for private life, one for nations and another for individuals, is a sentiment so utterly false and contrary to Christianity, that it must always receive the indignant denial of the Churches. "The science of politics is but a particular application of that of morals." Christian morality can be and must be applied to politics.

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International law had its origin in Christian States. It is only within a comparatively few years that the system has

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For the discussion of this paper see page 139.

been extended to non-Christian States by the recognition of Turkey, Japan and China as members of the family of nations. Fifty years have not elapsed since a distinguished scholar and a recognized authority defined International Law as "The aggregate of the rules which Christian States acknowledge as obligatory in their relations to each other, and to each other's subjects." Not only did international law originate with Christian States but its subsequent development and elaboration appear to have been largely the result of the influence of the Christian religion upon human conduct. To that influence is to be attributed in large degree the higher civilization existing in Christian States. The same causes which operated to give to those States a superior civilization likewise enabled Christian peoples to establish the system of international law. The high moral standard, the justice and the humanity, which underlie that system had their source in the religion of Jesus Christ.

In recent years a most hopeful and inspiring movement has been under way in many different parts of the world. If successful, as no doubt in the end it will be, International Law will be administered by an International Court and nations, no more than individuals, will be permitted to settle their disputes by force. When that day comes International Law will be more in harmony than it now is with the spirit and teachings of our Lord Jesus Christ, by Whom were all the things in heaven and earth created, thrones, dominions, principalities and powers.

The British Prime Minister, Mr. Asquith, speaking in London on July 31, 1908, at a banquet given by the Government of Great Britain to the delegates to the Seventeenth Universal Peace Congress proclaimed that the greatest of all reforms was the establishment of peace on earth. And emphasizing the importance of the movement for Peace he said of the Churches: "Is there anywhere in the whole sphere of their activity a better or a more fruitful opportunity than here to induce them to think less of the differences which divide them and more of the simple text of the Gospel message, of which they are the bearers?"

The time has certainly come when the Christian Churches

throughout the length and breadth of Christendom should pronounce anathema upon the heresy of war.

Charles Sumner speaking on the true grandeur of nations sixty years ago said: "There is a topic which I approach with diffidence, but in the spirit of frankness. It is the influence which war, though condemned by Christ, has derived from the Christian Church. * * * It will not be doubted that this strange and unblessed conjunction of the Church with war has no little influence in blinding the world to the truth, too slowly recognized, that the whole custom of war is contrary to Christianity." Some thirty years ago Bishop Ewing, a distinguished prelate of the Scotch Episcopal Church, said: "Why has the earth so long run, and still runs, with blood? Why are nations still in arms, but because the Church's mission has failed? She has not set up the true Kingdom, the one Kingdom, the Kingdom of the Father and the Son, in the true spirit—that there is but one Father, and that all men are sons and brethren." Forty years ago Hugh Price Hughes, of London, spoke of "the awful custom which has so long excluded this subject (of war) from the Christian pulpit." And he went on to say: "There is no question on which the Churches of Christ have departed more completely from the teaching of Christ. This is the darkest and most scandalous page in the lamentable history of ecclesiastical Christianity. At this moment France and Germany are madly and wickedly arming for the most terrible and useless war of the century, and all the Churches are dumb! The ministers of Christ are standing with folded arms calmly looking on, as the callous crowd looks on when two infuriated fools are stripping for a fight in a back street. Will no one protest against this unparalleled wickedness? Mr. Frederick Harrison is quite right in holding the Christian Churches responsible for European wars."

It cannot be claimed that in the United States the Churches have been altogether free from criticism of a like nature. The War with Spain was not necessary, for Spain was ready to arbitrate the matters of which the United States complained. The war was precipitated by a Jingo and sensational press as truly as the Crimean war was brought upon England by

"the London Times." If in every city and town and hamlet in our land the voice of the Church had been heard protesting against war and demanding arbitration the action of this Government might have been very different from what it was.

Let not the Churches be unmindful of the glorious prophecy of Isaiah: "And He shall judge between the nations, and shall decide concerning many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

For four centuries after Christ the profession of arms was thought inconsistent with the profession of Christianity. Justin Martyr thought the prophecy of Isaiah was fulfilled: "That the prophecy is fulfilled," so he wrote, "we have good reason to believe, for we (Christians), who in the past killed one another, do not now fight our enemies." Clement of Alexandria wrote: "The followers of Christ use none of the implements of war." Tertullian wrote: "The military oath and the baptismal vow are inconsistent with each other, the one being the sign of Christ, the other of the Devil." Origen wrote: "For no longer do we (Christians) take arms against any race, or learn to wage war, inasmuch as we have been made sons of peace through Jesus, Whom we follow as our leader." St. Augustine wrote: "Not to keep peace is to spurn Christ."

It is not necessary for the present purposes to inquire whether war is contrary to the New Testament. That question was discussed by Hugo Grotius, the founder of International Law, in his great work on War and Peace. We may agree or disagree with him in thinking that war is not under some circumstances contrary to the Gospels. Whatever differences of opinion we may hold on that subject we cannot disagree in thinking that war is a tremendous evil. "War," said Dr. Chalmers, "is the concentration of all human crime; under its standard gather violence, malignity, rage, fraud, perfidy, lust, and rapacity."

If nations are to abolish war then some substitute for war must be found by which states can settle those international

differences which cannot be adjusted through the channels of diplomacy. There is but one substitute for war and that is the doctrine of arbitration. Emeric Cruce, who was born in Paris about 1590, is said to have been the originator of the world-wide arbitration idea. At the First Hague Conference it was originally proposed by Russia to make arbitration obligatory in certain specified classes of cases. That idea did not commend itself to the Conference, which was not prepared to do more than approve the principle of voluntary arbitration. It adopted however the following article:

> "In questions of a judicial character, and especially in questions regarding the interpretation or application of international treaties or conventions, arbitration is recognized by the Signatory Powers as the most efficacious and at the same time the most equitable method of deciding controversies which have not been settled by diplomatic methods."

At the Second Hague Conference it was very earnestly desired by many nations that a general obligatory arbitration agreement might be made. The delegates from the United States were instructed to urge such an agreement and the subject was debated almost from the beginning to the close of the Conference, which was in session from June to October, 1907. The proposition gained strength as the debate progressed, and thirty-five nations out of forty-four represented declared themselves ready to favor a general treaty of obligatory arbitration. Germany led the opposition to the principle and carried with it Austria, Turkey, Roumania, Greece, Bulgaria, Belgium, Luxemburg, and Switzerland. With the exception of Germany and Austria the really great powers of the world were on the side of obligatory arbitration. The vote showed that the nations had made great strides since the adjournment of the first Hague Conference in 1899. As it was agreed that nothing should be included in the Acte Final which was not approved by all the Powers the principle of a general treaty of obligatory arbitration had to be excluded therefrom. But the Conference recognized the principle by adopting the following:

> "It (the Conference) is unanimous:

"1. In accepting the principle of obligatory arbitration;

"2. In declaring that certain differences and notably those relating to the interpretation and application of international conventional stipulations are susceptible of being submitted to obligatory arbitration without any restriction."

Thus a very distinct advance was made over the action of the first Hague Conference. Moreover forty-seven treaties of obligatory arbitration had been entered into between the nations, two and two, between the close of the first Hague Conference and the opening of the Second Hague Conference. Two further treaties were added to this number while the Second Conference was in session.

The Government of the United States has taken the matter up, and the Senate, during the last session of Congress, approved no less than twelve arbitration treaties. These treaties are with the following nations: Great Britain, France, Spain, Italy, Norway, Sweden, Switzerland, Netherlands, Portugal, Denmark, Mexico, and Japan. They are concluded for a period of five years, and they designate the Permanent Court at the Hague as the tribunal of arbitration. It is not provided in these treaties that any and all controversies which may arise between the contracting parties shall be submitted to arbitration. Their scope is restricted to controversies of a legal nature or differences relating to the interpretation of treaties. Differences of a purely political nature are excluded. While these treaties are not as comprehensive as might be desired the fact that they have been entered into, even within somewhat narrow limits, certainly affords great satisfaction and warrants the remark of the Secretary of State that their negotiation is evidence of "continual progress toward making the practice of civilized nations conform to their peaceful professions." It is the understanding that our government is negotiating like treaties with other powers. The acceptance by the Second Hague Conference of the principle of obligatory arbitration, the action of the delegates from the United States in pressing upon the Conference the proposition for a general obligatory arbitration agreement binding on all States, and the

recent action of the Government of this country in negotiating the treaties mentioned afford evidence of the strength of the arbitration movement. The movement has not only the sympathy and support of the churches but it commands the sympathy and support of almost all the people of this Nation. The time is certainly approaching when arbitration will become the practically universal method of settling international disputes that cannot be arranged by diplomacy. Surely "the thoughts of men are widening with the process of the suns."

With the object of facilitating an immediate recourse to arbitration the First Hague Conference provided for a Permanent Court of Arbitration established in The Hague. Each of the signatory powers has the right to name four judges who shall become members of the Court. From the total number of the judges the panel for the hearing of any particular case is selected. Each party to a controversy may select two of the judges from the whole panel of judges and those thus selected choose another who in effect serves as chief justice for the particular case which is to be submitted. The full panel of judges numbers sixty-eight. No judge who is a native or citizen of any State which is a party to the pending controversy can be selected as a judge in the particular case. There is no limitation to the character of the controversies which may be submitted to the Court. The enforcement of the award is left to the good faith of the parties. The submission of the case to the Court "implies," according to Article XXXI of the Convention creating the Court, "an agreement by each party to submit in good faith to the award." The liberality of Andrew Carnegie, who gave $1,500,000 for the purpose, has provided that the Court shall have a suitable building of its own.

No international sheriff and no international force other than that of public opinion is necessary to enforce the decrees of such a court. During the Nineteenth Century there were many international arbitrations and there was but one instance in which any difficulty occurred over a compliance with the award. And that was a case in which the arbitrator had exceeded the terms of the submission.

The Second Hague Conference laid the foundations for a Court of Arbitral Justice. The "Acte Final" reads:

> "The Conference recommends to the signatory Powers the adoption of the project hereunto annexed of a convention for the establishment of a Court of arbitral justice, and its putting into effect as soon as an agreement shall be reached upon the choice of the judges and the constitution of the court."

It also reads:

> "In order to advance the cause of arbitration, the contracting Powers agree to organize, without interfering with the Permanent Court of Arbitration, a Court of arbitral justice, free and easy of access, composed of judges representing the different judicial systems of the world, and capable of assuring the continuity of arbitral jurisprudence."

At the First Conference the idea that such a Court could be created was abandoned as impracticable. At the Second Conference the question, it has been said by Mr. Choate, who was a delegate from the United States, interested all the nations alike, and it was agreed that there ought to be such a Court. The plan suggested proposed a court which is to be a court in the judicial sense of the word, with at least one annual session. Its judicial committee is to be permanently in session for the trial of small cases. If the case is one of importance the whole court may be convoked in extraordinary session. And the full court is to be convoked upon the request of any litigant nation which has a case ready for decision.

Besides voting that such a court ought to be established the Conference agreed on articles which fixed its powers, procedure, organization, and its sessions and the rules of law that should be applied in it. As no agreement was reached as to the number of judges and the mode of their selection those matters were referred to the nations. And it was agreed that as soon as those matters were determined the court should be established. The Secretary of State, Mr. Root, is said to entertain great confidence that it will be found practicable to reach an agreement by diplomatic methods, on the points thus

left open and so establish the Court before the third Hague Conference is assembled in 1914.

Progress is thus being steadily made and the great effort of the nations to substitute arbitration for war and a court of justice for force will in the end beyond question be successful.

It may be of interest to recall that four cases have already been submitted to the Permanent Court at The Hague: The Pious Fund case; the Venezuela cases of Preferential Treatment; the question of Japanese Leases; and the Mascot Controversy. It may be added that the United States and Great Britain have agreed to submit the Newfoundland Fishery difficulty to The Hague, thus making a fifth case.

It is also most noteworthy that the Central American Peace Conference which was in session at Washington in November and December, 1907, concluded a convention for the establishment of a permanent Central American Court of Justice. By this convention the five Central American States are bound to submit to this Court all controversies or questions which arise among them, of whatsoever nature, and no matter what their origin may be, in case their respective Departments of Foreign Affairs are unable to reach an understanding. Mr. Carnegie has given $100,000 for the erection of an edifice for the Court. Already the Court has been inaugurated and with much ceremony. And a controversy has been submitted to it, the dispute having arisen between Salvador and Guatemala on the one side and Nicaragua and Honduras on the other. We thus have, for the first time in the history of the world, a court actually sitting in judgment upon litigant nations.

The First Hague Conference was called for the specific purpose of considering the subject of the limitation of armaments. Other subjects were added, but that was the main purpose for which that Conference was called. The subject was debated at length. It led to a heated discussion and it was found impracticable to take any action of an obligatory character. A resolution was, however, unanimously adopted which read as follows:

> "The Conference is of opinion that the restriction of military charges, which are at present a heavy burden on

the world, is extremely desirable for the increase of the material and moral welfare of mankind.

"The Conference expresses the wish that the governments, taking into consideration the proposals made to the Conference, may examine the possibility of an agreement as to the limitation of armed forces by land and sea, and of our budgets."

It has been understood that the failure to come to some obligatory agreement in favor of a restriction of armaments was due in the main to the attitude of Germany.

In the call issued for the Second Hague Conference the subject of the limitation of armaments was not included in the program. The attitude of the Czar had changed and Russia strongly advised that the subject be not considered at all. The disinclination of Russia to allow the matter even to be discussed had a most discouraging effect in the United States and England. But the government of the United States in accepting the invitation to participate in the Conference announced that it reserved to itself the liberty of submitting to the second Conference two questions additional to those included in the call, viz: "The reduction or limitation of armament and the attainment of an agreement to observe some limitations upon the use of force for the collection of ordinary public debts arising out of contracts." The British Government likewise gave notice that it attached great importance to having the question of expenditures for armament discussed at the Conference and that it reserved to itself the right of raising it. The Spanish Government expressed a similar desire and intention.

The result was that the Second Conference failed, as did the first, to take any action to limit the burden of armaments. It, however, unanimously adopted the following resolution:

"The Second Conference of Peace reaffirms the resolution adopted by the Conference of 1899 regarding the limitation of military charges, and considers that these military burdens have considerably increased in almost all the countries since the last date. The Conference declares that it is especially to be desired that the gov-

ernments should undertake again the serious study of this question."

The friends of Peace must regard the failure to take any affirmative action limiting armaments as a great misfortune. That the United States and Great Britain desired that some limitation of armaments should be established certainly affords some satisfaction, and the efforts that these two nations made to induce other nations to agree with them to a reduction of armaments ought to be acknowledged with gratitude. But the fact is not to be lost sight of that while this country and England are each desirous that all nations should come to some definite agreement limiting armaments, these two nations, along with others, have made, ever since the First Hague Conference, increasingly lavish expenditures upon their own armaments. On July 30, 1908, one hundred and forty-four members of the House of Commons, being members of the Liberal party to which the Prime Minister belongs, presented penditures being made in that country for the maintenance him with a memorial protesting against the enormous ex- of the military and naval establishments.

The problem is a perplexing one. Nations feel compelled to increase their armaments because their neighbors are augmenting theirs and they want to be prepared for emergencies.

The one practical course which seems open to the friends of Peace is to make increased efforts to create a public sentiment throughout the world in condemnation of the existing conditions as to armaments and of the vast and burdensome expenditures which these conditions involve. The movement for a limitation of armaments must go on, and a way must be found by which the nations can reach some agreement upon the subject.

Metternich thought the question of disarmament should be regarded from a moral and material point of view, and he regarded the moral point as granted. The Churches must take it for granted too. They cannot acquiesce without protest in the ever increasing expenditures for armaments and excuse their silence in a temper of futile fatalism without

confessing themselves enemies of progress and reform and unfaithful followers of the Prince of Peace.

And while the Churches are particularly interested from a moral point of view in the question of the limitation of armaments, they cannot be uninterested in it from a material point of view. Regarding the matter purely in its material aspects these vast expenditures constitute a gigantic evil, exhausting as they do the resources of nations and imposing enormous debts which retard the true development of States. The annual expenditures for armaments, of the civilized nations of the world, is now estimated to be somewhere between £400,000,000 and £500,000,000. The cost of a single first class battleship is about ten million dollars. To maintain and navigate it costs per year nearly a million dollars more. The cost of a single coast defense gun, capable of sinking a ship at a distance of twelve or fifteen miles is not less than seventy thousand dollars, and the cost of firing it is about one thousand dollars, and its life is said to be limited to less than a hundred discharges, when it has to be for the most part reconstructed.

But the practical question for this body is what can the Churches do to aid the movement for the abolition of war? In answering that question it is necessary to remember that the world is governed by public opinion. Those who manage affairs of government do not lead public opinion. They follow and obey it. In no country is public opinion so powerful as in the United States. And the public opinion of this country will exert more influence, probably, than that of any other one country, in shaping the opinions of this century and therefore the conduct of the nations of the world. Every great reform is to be worked out by educating public opinion. The answer to the question we have propounded is simple. Let the Churches educate public opinion. The greatest moral influence in the country should be the pulpit. The abolition of war like slavery, and polygamy, and intemperance, is a great moral question. It is not a question to be left solely to Peace Societies, to Chambers of Commerce and to Peace Conferences. The Churches should exert their influence through the pulpit and through the religious press to awaken the pub-

lic conscience and create a universal demand for the abolition of war, for a limitation of armaments, and for an International Court of Arbitral Justice. The responsibility rests upon the pew as well as upon the pulpit. Every Church member in his place must do his part in the great work. He should be an agent in creating in his own particular sphere of influence a right public opinion on this subject. The Churches may well adopt the practice now observed in Great Britain and in some parts of Continental Europe and observe the Sunday before Christmas as Peace Sunday, and thereby inculcate the great lessons of peace on earth and good will to men.

In considering what may be done to aid the cause of Peace mention must be made of the service which can be rendered through the great societies of young people which many of the denominations have established for the purpose of training the young men and women in the way of duty and of Christian service, and with the view of making them loyal and efficient members of the Church of Christ. If the Churches are to labor more earnestly for Peace these young people's societies should do the same. They may become among the most powerful agencies in existence for the development of the movement for the abolition of war, and through them the youth of the nation may be trained in a better understanding of the general interests of humanity and in a more correct conception of the relations of the nations to each other. Connected with the Churches represented in this Council are the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union of America, the United Society of Free Baptist Young People, the Luther League of America, the Brotherhood of St. Andrew, the Brotherhood of Andrew and Philip, and the Young People's Christian Union of the Church of the United Brethren in Christ. The Young People's Society of Christian Endeavor has its societies in Canada, Australia, Great Britain, China, India and Japan as well as in all missionary lands.

These organizations may well be advised that the Churches desire their co-operation in bringing about the abolition of

war and in securing the settlement of international differences through arbitration. Their attention may well be directed to the desirability of recognizing the 18th of May as a Peace Day. That day, as the anniversary of the opening of the Hague Conference, is coming to be recognized in this country and in Europe. It is observed by the Chautauqua Circles all over the land. In 1907 it was observed in the schools of ten States on the recommendation of the Superintendents of Public Instruction. Its observance has been recommended by the National Commissioner of Education. The president of the National Educational Association in 1907 made a like recommendation in his annual address. The reasons which justify the observance of the day by the schools apply with equal force and perhaps with greater force to its observance by the Young People's Societies.

It is also desirable that the attention of the Young Men's Christian Associations should be directed to the importance of this subject and their co-operation enlisted in the movement. There are about eight thousand of these associations in the world, of which about two thousand are in this country with a membership of about five hundred thousand. These Associations have an International Committee with headquarters in New York. There is also a World's Committee with headquarters in Geneva, Switzerland. The latter committee is composed of members representing America, Australia, Austria-Hungary, Belgium, Denmark, Great Britain, France, Germany, Italy, Netherlands, Norway, Portugal, Russia, Spain, South Africa, Sweden, Switzerland, Japan and India. These associations should be requested in all countries in which they exist to recognize Hague Day and at other times and in such manner as they may determine to emphasize among their members the wrongfulness and folly of war and the rightfulness and wisdom of International Arbitration.

We recommend the adoption of the following resolution:

> "Resolved, That the Federal Council of the Churches of Christ in America, assembled in the City of Philadelphia and representing more than seventeen millions of communicants in the Evangelical Churches of America, makes the following declarations:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration may be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define."

We also recommend the adoption of the following resolution:

"Resolved, That the Federal Council of the Churches of Christ in America makes the following recommendation to the Evangelical Churches of America represented in this body:

"'That the Churches throughout the United States, adopting the recommendation originally made by the British Peace Society to the Churches of Great Britain, observe in each year the Sunday before Christmas as Peace Sunday.'

"And that the above action is taken in the hope that in all the world Christian Churches of whatever name will observe the same day as Peace Sunday."

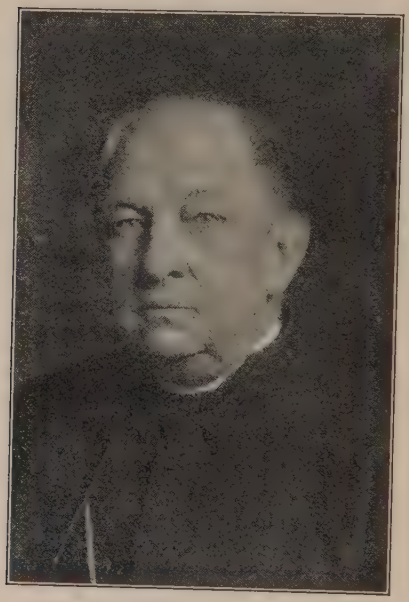
We also recommend the adoption of the following resolution:

"Resolved, That the Federal Council of the Churches of Christ in America recommend to the various societies of young people connected with the Evangelical denominations represented in this body that they in each year recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace."

Family Life

The Rt. Rev. William Croswell Doane, D.D., LL.D.*

There can be no sweeter subject on which to write, and none more sweeping in the reach and range of what it stands for than "Family Life." It goes back to the very first of God's creative acts and of God's avowed purpose, for no sooner had He formed man as the crown of the creation and set him in Paradise than He said: "It is not good for man to be alone" and so He made woman; and the man and the woman, the man and the wife, made it Paradise until sin entered in, and shame. We forget in our intense religious interest in the Church and in our strong and earnest interest in the State, that before these and in order to these, and as the form and type of these, the first institution in Paradise was marriage, and the first combination was the family; and fam-



THE RT. REV. WILLIAM C. DOANE, D.D., LL.D.

*Chairman of the Committee on Family Life; other members: E. C. Beach, J. T. Boice, G. H. Bridgman, W. B. Craig, C. A. Dickey, R. Dubs, S. G. Gamertsfelder, D. A. Goodsell, F. G. Gotwald, S. A. John, S. J. Kieffer, W. G. Koons, A. G. Lawson, B. F. Lee, S. D. Long, G. M. Mathews, C. D. Sinkinson, J. W. Sparks, C. B. Spencer, W. W. Staley and R. Tyler.

For the discussion of this paper see page 144.

ily life as the nucleus of all human relationships, out of which all others developed; the Church, the State, Society. Surely it needs guarding and preserving, as the spring needs preserving and guarding from anything that may defile its purity or choke its flow. And it is threatened to-day by three things: first, the lowered sense of the sanctity of marriage; secondly, the prevalence of divorce; and thirdly, by the alarming increase of restriction about the bearing of children, because, after all while the man and his wife make in a sense the family and the home, it is incomplete and imperfect without children.

Of this last matter, painful and revolting as it is, I believe it is the duty of the Christian Church to speak out in no uncertain voice and with no bated breath; and I am glad to make my own, and to make known in this way to American Christians, utterances of the Bishops of the Anglican Communion recently gathered in Lambeth. First, the fact that there has been a decline in the birth rate in every western country, most marked among the English speaking people. Comparing the birth rate of 1894 to 1898 with that of 1874 to 1878 the decrease in Norway was four (4) per cent; in France, fourteen (14) per cent.; in England and Wales, seventeen (17) per cent.; and in the United States the decline in the birth rate is greater than in any other country? "Many causes have been alleged for this decline in the birth rate; some of these, such as the tendency to marry at a later age than formerly, have no doubt influenced the birth-rate; but it is admitted beyond all power of dispute that it is largely due to the loss of the sense of responsibility to God for the fruits of marriage, resulting in deliberate avoidance or prevention of child-bearing. The moral evil of this habit claims our first attention. We are glad to notice that the New South Wales Commission commented on "the grave immorality of deliberately preventing conception." The habit, in the view of the Commission, tended to "undermine the morality of the people, to loosen the bonds of religion, and to obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated." We must dismiss from our minds the

belief that restriction is due to the pressure of necessity; the evidence which we have had before us convinces us that the practice prevails more among the well-to-do than among the poor. It arises from the wish to escape burdens which might lessen social prestige or limit the opportunities of pleasure; it is a symptom of the spirit which shirks responsibility and resents self-denial, and which results in the weakening of character. In Canada the alarm has led to a solemn pronouncement on the part of the bishops, warning against that "godless spirit which seeks to regulate at will the results of marriage, and largely to banish childhood from the home."

"The Committee, moved by these considerations, desires to recommend that wherever possible legislation should be promoted to secure—(a) The prohibition of so-called Neo-Malthusian appliances, and of patent drugs, and corrupting advertisements. (b) The prosecution of all who publicly and professionally assist preventive methods. (c) A proper and efficient standard and status of those who practice midwifery. (d) The national recognition of the dignity of motherhood, evinced by the provision of adequate care, protection, and assistance for women before and after child-birth."

Behind and before all this, in the matter of time and importance, is the necessity of impressing upon the people the sacredness of the marriage tie and its meaning. It must be recognized that marriage is an estate of life, continuous and permanent; that it is defined in a religious way by what the Holy Scriptures say of it, and described by the statute in a civil and legal sense. The Scriptural definition beyond all peradventure, whether in the language of its institution in Genesis, or in the language of its re-affirmation in the Gospels, is, that marriage is the union of one man and one woman for life. It may broadly and generally be assumed that when two people enter into a contract of marriage, it is implied and understood that they enter into this mutual relation for life. So, then, the great need of the time seems to be to impress upon men and women the seriousness, sacredness, and solemnity of marriage, that "it may not be entered into unadvisedly, or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God." It is a sufficient indication of the serious-

ness of marriage that, as one has said, it is the only contract which a man and a woman make for life, and the only contract that cannot end by mutual consent; the only contract for life that is legally binding and the only contract that is legally binding for more than a year, that is not expressed in writing. "The honourable estate instituted of God in the time of man's innocency signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee;" this is the Church's description of what marriage is; changing, one might say, the common water of the mere civil act into the rich wine of a mysterious and sacred meaning. Again, the Church speaks of it as "the holy estate of matrimony," as "God's holy ordinance," and pronounces them man and wife "in the name of the Father and of the Son and of the Holy Ghost," adding the benediction in the Triune Name.

And the next is the danger of the easy divorce tearing up the roots and pulling away the foundations of the family and family life. Differ as we may in the various Protestant churches upon the ground on which divorce may be allowed, and various as are the laws in different States, there is, I think, a common concensus of opinion in all the churches, that, in itself, divorce is a menace to society and a threatening ruin to the home. More and more, I believe, the States will come to limit causes; more and more the churches will come to recognize the single exception supposed to be made by our Lord—except for the cause of fornication; more and more, I believe, we shall come to realize that the true form of our Lord's utterance is found in St. Mark and St. Luke where the prohibition is absolute without a single exceptional case given in the text of St. Matthew in "words," as the Rev. J. H. F. Peile said recently in the Pan Anglican Congress, "which are now generally rejected by critics," and so more and more I hope that the churches will take the stand which we took in the Conference at Lambeth.

"The function of the Church in these matters can be stated quite simply. The Church does not make the marriage. The marriage is made by the man and the woman, their con-

sent being duly certified. The function of the Church is threefold: To bear public witness to the fact of the marriage; to pronounce the blessing of Almighty God upon the pair who have of their own accord entered upon the holy estate of matrimony, instituted by God Himself; and ever after to guard the sanctity of the marriage bond so long as they both shall live."

It is impossible to note with other than the greatest pain and the gravest condemnation the ease with which in these modern times divorces are obtained, and the frequency of the cases in which the husband and the wife are in collusion in the appeal to the courts.

So far as alleged reasons for divorce are concerned, the Committe unhesitatingly declare that in their judgment there is at most but one cause for which a marriage rightly performed and also consummated ought ever to be broken by a court of law. The Chairman of your Committee, speaking for himself, is bold enough to hope, that the time is coming when we shall all agree to the language of the resolution:

"When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."

Meanwhile it becomes us as teachers to create a clear and strong public opinion; to enlist on the side of the sacredness of the marriage tie irresistible power of social opinion. "If the clean-living women in all the many ranks and cares of life would refuse (as the Inter-Church Conference on Divorce suggested) to have social relations with adulteress or adulterer the flood of evil would be stemmed and turned."

I am glad to quote and adopt the striking thought of a paper read at the Pan-Anglican Congress by the Rev. J. H. F. Peile, author of the last Bampton Lectures, called "The Reproach of the Gospel":

"The essence of Christ's general teaching is to insist on the value of each human soul, as a member of God's family. The result of His teaching on marriage is to raise woman from the position of a chattel to that of a person, who brings to her union with man a different but equivalent personality and

thereby to exalt marriage from a merely physical union to one that is truly social, and more than social, spiritual and ideal.

"This high doctrine, as we are ready to admit, involves monogamy. The store of service and affection which the husband owes is rightly claimed by one; it cannot be divided or scattered. But it involves also the permanence of the obligation of the marriage tie during life. The limitations of time which apply properly to secular contracts can have no relation to the spiritual covenant of marriage. 'He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.'

"By precept and example Christ makes family life in the fullest sense a sacrament; itself, by God's mercy, common to the use of all men,

> " 'Not too bright and good
> For human nature's daily food;'

yet, like the bread and wine, seen by wiser eyes as a miracle, a miracle of natural growth and fitness for its purpose; and typifying the highest and most lifegiving truth that can be known; even that the Eternal and Omnipotent God is a Father; and we, frail and imperfect creatures, men and women, not His playthings or His slaves, but His children. A sincere and reverent contemplation of the words and life of Christ will guard us from the temptation to disparage either the affections or the discipline of the home.

"All that we know of the youth and early manhood of the incarnate Son of God is contained in a few verses of St. Luke's Gospel. But the reticence of the inspired Evangelist is more significant than the trite fantastics of the uncanonical Gospels; for his sparing words, and his silence, alike reveal to us the mystery, that the wisdom, which could already astonish learned age, must still be schooled and trained by the sweet daily ministrations of family intercourse and loving obedience; and that not for nothing did He who was to be the Redeemer of a world, dwell long years pent in the narrow cir-

cle of a Galilean village household. And when the time came, and He passed forever from that humble, well-beloved threshold, its memories were still about Him to the end of His earthly life. Even in the mortal agony of the Cross, His thoughts turned to her of whose pangs He was born a man; whose tender love had shielded His weakness, and ministered to His childish wants; to her who, as mothers must, had felt the sword pierce through her own heart also, as she watched Him grow beyond her shielding care, beyond her power of help and understanding."

Your Committee presents the following resolutions:

1. That it is preeminently the duty of the Church to guard and preserve the integrity and purity of the family.

2. That we find the lowered sense of the sanctity of marriage and the consequent prevalence of divorce a threatening danger to the integrity of family life.

3. That it is the duty of the church to insistently proclaim the inviolability and sacredness of the marriage tie.

4. That the Church more conscientiously enforce the Scriptural norm, regarding the remarrying of divorced persons.

5. That this Federal Council recognizes the action of the National Divorce Congress and also of the National Bar Association as indicating a determined desire to prevent the prevalence of divorce and consequent evils.

6. That the Council rejoices in the greatly awakened interest on the part of the churches and the public in the important campaign of education for the influencing of public opinion such as has been carried on by the Inter-Church Conference on Marriage and Divorce, believing that this is the most effectual way to meet and overcome the divorce evil, to guard the sanctity of the marriage relation, to preserve the family, and to secure the highest welfare of the State.

7. That the Executive Committee of the Council be and hereby is authorized to enter into correspondence with the Inter-Church Conference on Marriage and Divorce, with a view to joint action in all matters connected with the preservation of the family and the Christian home.

PART III.

Popular Meetings in Connection With the Sessions of the Council.

1. Address of Welcome.
2. Christian Unity on the Foreign Field.
3. Evangelism and Home Missions.
4. Young People in Federative Work.
5. The Church and the Workingman.
6. Brotherhoods for Service.
7. Farewell to the Council.

Welcome to the Federal Council

Its Character, Purpose and Spirit Outlined

By the Rev. Wm. Henry Roberts, D.D., LL.D.*

As the Presiding Officer of this opening session, it is appropriate that I should speak concisely upon the character, purposes, and spirit of the Federal Council of the Churches of Christ in America.

a. Its Representative Character. The character of the Council as a representative body is determined by two facts, first of which is the proposal presented to the thirty constituent denominational churches which were represented in the Inter-Church Conference held in New York City in November, 1905. That proposal was for a federation of denominations to be created by the denominations themselves. Federation is no new idea, but denominational federation is new. The second fact is the adoption by 28 out of 30 of the constituent churches and by two additional churches of the plan of denominational federation approved by the Conference of 1905. This Council by virtue of these two facts is an Interdenominational Assembly, composed of delegates appointed, in so far as feasible, in an official manner by the governing or advisory bodies of the constituent denominations. It is not a body whose members are self-chosen, but one composed of delegates duly appointed by competent authority, and possessed of a representative character. This Council stands officially for thirty denominations, 18,000,000 communicants, and a world-wide Christian work.

b. Its Religious Character. This Council, from the religious viewpoint, is distinctively evangelical in character. From its beginning, the movement which has found this evening consummation, has been carried forward by the larger Protestant Churches of the country, holding to historical

*Acting President of the Council at the Opening Session of Welcome, in the Academy of Music, Wednesday evening, December 2, 1908.

and evangelical Christianity. These churches are of diverse origin, and there are differences in their creeds, in their government, and in their worship, but whatever their origin or diversities, they are without exception in accord upon the great fundamentals of Christian doctrine and practice, and especially upon the doctrines which assert the Deity of Christ, the authority of the Bible and the primacy of faith in Jesus Christ as the condition for all men of salvation and life.

c. Its National Relationship. Again, this Council is American in its national relations. Some of the delegates here this evening represent churches which have their source in the great national Churches of England, Scotland, Holland, and Germany, and date back to the earliest settlements of our land. Other delegates represent churches of more recent origin, and in part native to the soil of the Republic. Despite their differences, all are one in emphasizing the fact that America is but another name for opportunity, and that the Twentieth Century has obligations in connection with Christian work which demand the attention of the churches as churches. The Church of Christ and the Nation, are vitally related each to the other, and the welfare of the Nation depends upon the fidelity of the Church to its trust. The question of questions for a nation is its religion, and that question this Council will make effort to answer in a Christian manner. We believe that the great Christian bodies in our country should stand together, lead in the discussion of and give an impulse to all great movements that make for righteousness. We believe that questions like those of Marriage and Divorce, Sabbath Desecration, Foreign Immigration, Modern Industry, the Moral and Religious Training of the Young, indeed all great questions in which the voice of the churches should be heard, demand their united and concerted action, if the Church of Christ is to lead effectively in the thorough Christianization of our country.

d. Its Relation to the World. Another supremely important matter is the relation of the American Churches and the American Nation to the world for which Christ died, and which He lives to save, bless and make perfect in holiness.

It is a subject of felicitation that the attitude of our Nation is largely a Christian one towards other peoples. The world policies of the last few years, with their centre at Washington, have been prevailingly Christian in their spirit. American diplomacy has won of late victories impossible to battleships. The essential spirit of our Nation is that of Jesus Christ, and it is the duty of the American Churches to make that spirit more Christian, to awaken yet greater national interest in the welfare of all earth's peoples, to provide men and means in increasing ratios for the work of spiritual salvation, and to hasten the coming of the day when the true King of Men shall everywhere be crowned as Lord of all. This Council stands for the hope of organized work for speedy Christian advance toward World Conquest.

The meeting of this Council, as suggested by its character, is an indication of that appropriate development which is true progress in the affairs of the Kingdom of God. Different epochs are characterized by dominant ideas, differing, yet closely related to each other in the system of religious thought. The Protestant Reformation, for instance, emphasized the right of private judgment, and by so doing rendered inestimable benefit to the world of mankind. It taught men to think for themselves, and developed in a notable manner individuality of character. The rights of conscience and the independence of the individual have now been efficiently acknowledged for four centuries, and have become fundamental principles of the social and religious organizations of the modern world, especially in the United States. Thoughtful persons are realizing the need of combination and cooperation in religious work. The rights secured by the Reformation of the Sixteenth Century are a foundation standing upon which Christians are assured of liberty of thought and action. The time has come when Christian free men should be prepared to act together for the welfare of their neighbors, their country and their God. The interests of the individual no longer blind the eyes of believers to the need of mutuality in service. In this day of marvelous opportunities the duty of Christians is to stand fast in one spirit, with one mind striving for the faith of the Gospel.

There always have been men in every Christian generation, who, with the Apostle Paul, have realized the need for co-operative work on the part of Christians in order to secure the largest results for the Kingdom of God. John Calvin, writing from Geneva, Switzerland, in 1553, to Archbishop Cranmer, of the Church of England, said that if necessary, he would cross ten seas to bring the separated Churches of Christ into one. The Reformers in Scotland, in the first Constitution adopted by them in 1560 inserted a section providing for a General Council of the Church of Christ throughout the world. John Knox, however sharply he differed from other men, ever kept within mental vision that world for which Christ died. John Wesley, more than a century ago, writing to a fellow minister of the Church of England, said: "I desire a league offensive and defensive with every soldier of Christ. We have not only one faith, one hope, one head, but are directly engaged in one warfare." Not only have great leaders of the Church in the past thus declared themselves, but there have been powerful influences towards the manifestation of Christian unity during the century just past, in many lands notably in our own. The Evangelical Alliance, organized in Great Britain, in 1846, declared its conviction of the desirableness of forming a federation on the basis of general evangelical principles for the cultivation of brotherly love and the promoting of the objects of Christian effort. The Alliance, however, is not a federation—it failed to come into direct organized connection with the solidarity and continuity of the Church. The efforts made more recently by the authorities of the Protestant Episcopal, the Presbyterian and other churches, with a view to Christian unity; the movements among the laity of the Church, such as the Temperance Organizations, the Student Volunteers, the Young Men's and Young Women's Christian Associations, the Christian Endeavor Societies, the International Sabbath School Association, and other organizations, all indicate that there is everywhere a desire on the part of Christians, whatever their denominational name, to co-operate one with another.

Notably is this desire expressed in the foreign mission field.

It is marvelous how the presence of the common enemy in heathen lands has brought Christian men to realize their need of unity in thought and work. Face to face with the corruption and degradation of heathenism, they realize in a very distinct manner that this world is a lost world apart from Jesus Christ. The missionaries of the Cross in every land are to-day working together as never before, brethren in the common work of their Lord.

Realizing, therefore, their obligations to Christ and to their fellow men, the American Christian Churches, which meet in Council at this time, in this historic city of brotherly love, seek to make evident certain facts:

a. The fact of the substantial unity of the Christian Churches of the Nation. While "separate as the billows, they are yet one as the sea." "We are not divided, all one body we."

b. The fact that the churches realize the need for co-operation, as churches, for the moral and spiritual welfare of the nation and of the world. A new order of things is beginning, an order in which individuals shall do more and not less, in which voluntary service shall secure more valuable results than in the past, because both individuals and the denominations shall concentrate the resources and energies of all, in an increasingly systematic, and united endeavor for the winning of the nation and of the world for Christ.

3. The third fact is that the Council witnesses to the truth that the only enduring hope for the salvation, progress and perfection of mankind, in this and in all lands, is to be found in faith in and obedience to Jesus Christ as the divine Saviour. He is the head of that Church Universal which is His body, and to it, in all its members He has entrusted the Gospel of the redeeming grace of God.

Christ and His Church, how close each is to the other, how the life of the Church's Head stirs in all His members, the source of comfort, strength and an undying hope. And the spirit of this Council is the spirit of steadfast faith in Him who is the author and finisher of our salvation.

Immediately after one of the fiercest battles of the Civil War a chaplain of one of the Federal regiments passed over

the field of conflict in the performance of his duty. He noticed among the prostrate bodies one which moved, and quickly was at the side of a dying soldier. Recognizing that the man had not long to live, he at once proceeded to administer, but in rather a formal manner, the consolations of religion. Kneeling at the man's side, he asked him to what church he belonged, and the surprising answer came, "The Church which God hath purchased with His own blood." Oh, but that is not what I mean, said the minister, "What is your belief?" The mortally wounded disciple replied, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." "Oh," said the chaplain, "but you do not understand me,—what is your persuasion?" The answer came from lips which were quivering in the article of death, "I am persuaded that neither death nor life shall be able to separate us from the love of God which is in Christ Jesus our Lord," and with these words the soldier passed into the presence of Him who is the Saviour of all them that believe in Him.

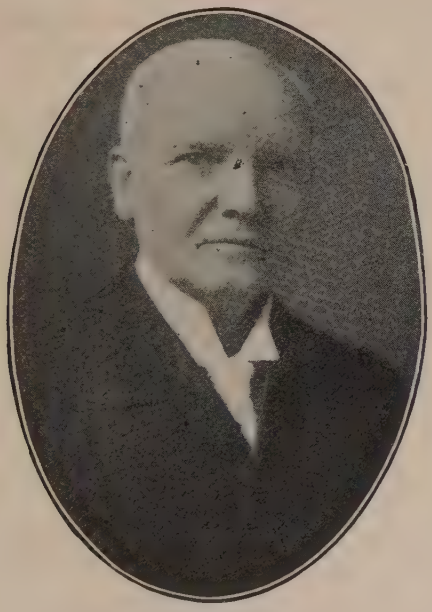
That Lord who comforted the dying one upon the field of national battle is present with us in this Council. We are of the Church that God ransomed with precious blood. We are of the number of those who are assured that they know in whom they have believed. We are persuaded that nothing can separate us from the love of God which is in Christ Jesus. As we gird ourselves then for Christian service upon that spiritual battlefield whose issues affect the destinies not only of men but of the universe, let us by faith clasp the hand of Him by whom we can be strengthened to do all things; let ours be more practical sympathy with His gracious purposes for man and the universe, let us seek to realize in word and act that true fellowship which gives force to the words, "Now ye are the body of Christ and members in particular. One in Christ may we be one in work for Christ.

The Welcome of the City

Philadelphia Has Had Experience in Federating

By the Rev. George E. Rees, D.D.*

It is an easy task given me to do. Philadelphia is always glad to welcome distinguished citizens whose life and work appeal to her moral and religious sympathies. The only difficulty is to give it full expression. We are not a demonstrative people and we say less than more of how we feel. We have inherited the Quaker habit of suppression. Lately we kept Founder's Week and told all the world of what we are and have done. Our boast is not of material things so much as of men. We have placed the effigy of a man five hundred feet towards heaven, and Penn's statute of our City Hall is a symbol of our history and our readiness to honor man. It is of men and great ideas we boast.



THE REV. GEORGE E. REES, D.D.

In welcoming you to our city we must reassure you of your safety in view of the ill-rumors circulated by the relatives of him who was a liar from the beginning. Our streets are safe and pure, though the wearing of your Council badges will make it doubly sure, for the deft-fingered fraternity do

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not regard ministers good subjects to waste their ingenuity upon. Do not infer from our circumscribed streets that we are a narrow people. Their straightness is a sign that we take no crooked and circuitous way in reaching our ends.

Religiously we are a goodly city. It is the centre of light for the young people of the country. The chief Sunday-school societies have their headquarters here. The churches are large and prosperous. To be frank the Federal Council is not needed here as much as in many places, for already Christians live in concord and co-operation. But it is a good city for the Council to come to so they may see how brethren dwell together in unity and unite in a common service for the city and Church. Philadelphia has had experience in federating. She federated the Colonies and made them a Nation, securing a splendid unity while preserving full autonomy. The first Congress of the country met here and now the first Congress of the Federated Church is in session.

We welcome you because you represent a spirit and ideal which finds expression in the name of the city—"Let brotherly love continue." In other years we deified Conscience. Now we deify Love. But they are not contrary. Love has no existence apart from conscience. We do not improve our health by extracting the iron out of the blood. The long-continued Indian Summer we have had makes us wish for a nip in the air. Suavity is no substitute for conviction. Good nature and mutual appreciation cannot take the place of virile faith. Love may become sentimentality; charity is the more beautiful when it is allied with strong convictions and marked individuality.

We should not take it for granted that the Lord's Prayer is fully answered, "that they may be one," when acerbity and narrowness and denominational intrusions are taken away from the churches. Sects and schisms were not uppermost in the mind of our Lord when He thus prayed, though the prayer covered all these conditions of course. An infinitely deeper and more mystical thought was in the mind of our Lord. It was not oneness in external things but in the internal life. He prayed for a union among believers like that which existed between the Father and Himself, a holy

blending of nature and spirit and life. Now this prayer, that they may be one'' is as much needed to be offered in a church where the same ritual is followed, the same creeds recited, and where variance of belief and expression is unknown. I cannot agree with those who use this prayer simply or even chiefly with reference to a divided Christendom. The place where this prayer should be offered above all others is not in a little separated gathering of spiritually-minded men, studying their Bible and joining in prayer, but rather in a great cathedral where there is outward unity and organization but where spiritual unity with the Father and with His Son Jesus Christ are little thought of and only dimly conceived.

This Federal Council is called into being to meet great and pressing needs. It is to lessen, if not wholly remove, the evils and the wrongs and the defects that are associated with and almost inevitably associated with the unfettering of the human mind and the liberating of a bound conscience and with a re-birth of divine zeal in the Christian soul. There may be sores and scars and blots and freckles upon the body of the Church, and even then that Church may be full of splendid vitality and moral energy; but these things must be cured that that Church may be presented, ''glorious, without spot or wrinkle or any such thing.''

But we welcome the Council not only as a healer of sores, and not only as an apothecary to take away the freckles, but as a unifying power by which the scattered and unused forces may be gathered together and directed in the conquest of the kingdom of God. We welcome it as a means of creating and expressing and enforcing moral convictions. We need union, but a union that has dynamic in its very heart. The spirit of conciliation is good; the spirit of conquest is better. To stop Christian warring among Christians is good, because their blunders are an absurdity and even a crime, but the strength spent on internecine warfare must be turned on the unrighteousness and irreligious in the world without. The Council needs the power of assertion and the instinct of aggression as well as the charm of the peacemaker and unifier. We love the harp, even the æolian harp, but it cannot take the place of the trumpet of the Church of God. We like

the dulcet music that soothes and pleases, but there are occasions where the ear-racking bagpipe is better than either.

We notice the omission of the word "Protestant" in the Council's declarations of purpose and plan, and we appreciate the wisdom of speaking of the Christian Churches of America. Of course it is a misfortune that the word "Protestant" should ever be necessary; but in the past and now the word "Protestant" stands for ideas and conditions that cannot be dropped out of our minds. Our circumstances may necesitate this unhappy attitude of protestors, but glad will be the day when we shall not need to be protestants. But may God in the meanwhile save us from the hallucination of trying to mix oil and water and joining things that are unjoinable. But if the future opens before the Church new ideals of the divine society, then let us be willing to include even denominationalism and protestantism among the things that are to be left behind, while we go on to perfection. Now we know in part, and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away.

The Welcome of the Churches

Federation Not Coming, But Already Present

By the Rev. Stephen W. Dana, D.D.*

Upon me has been conferred the duty and honor of joining with my brother, Dr. Rees, in voicing the cordial welcome which the Christians of Philadelphia extend to the Federal Council. Philadelphia has had many conferences and conventions of distinguished men and women, religious and secular alike, from the Colonial period of Penn, through the struggles for Independence and the framing of the Constitution, through the dark hours of civil strife and war to these peaceful days in which we are living. Some of these conventions have been fraught with the most far-reaching consequences, the blessings of which we and all the world are enjoying to-day. We are hopeful, aye, confident, that this Council has in it potentialities for good, of which the world little dreams. The unifying of the forces of Protestantism that we may move as one solid phalanx against every enemy of truth and righteousness, ought to arouse the keenest enthusiasm in every heart. Yes, it may be a movement

THE REV. STEPHEN W. DANA, D.D.

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to something larger still. There are questions of temperance, of education, of marriage and divorce, of good citizenship, of business and political ethics which demand the union of all the religious forces of the country, Jew and Gentile, Protestant and Catholic alike.

The spirit of federation has already been embodied, especially on the foreign field. Our missionaries do not look upon Christians of a different name as rivals, each eager to gather results from some promising field. To them "the field is the world" and the field is so dark that they welcome the light from whatever source it comes. It was not by accident that when the Philippines were opened, the secretaries of several of our large foreign missionary boards met and amicably agreed concerning which sections of the island should be assigned to different denominations that there might be no such thing as competition in things sacred but the most cordial co-operation. That was practical federation. We need more of that spirit in our own country, in meeting the problems of the immigrants, the degraded poor and the unchurched of all classes in our large cities.

Nor does this interfere with loyalty to our own. When rightly understood it but deepens and broadens our attachment to the church we love. There are those who say that love of country is narrow and provincial, that we ought to grasp the whole world in our affections. The man who loves no country as his own has no deep attachment to the world at large. When a man says he loves every other man's wife as well as his own, it is safe to watch him. When a man says he has no special attachment for any village or town, city, state or country, it is evident that he is not devoted to the race as a whole. In other words, if every country stands for something, it is manifest that the whole human family is elevated in proportion as each country rises in the schale of being. So is it with the Church universal.

Federation is not only coming; it has come. We feel that that Council is but falling in with the march of God's kingdom. Our prayers and our hopes are with you. Hence, we welcome you most warmly to our city and to our churches, to our homes and to our hearts.

Response From The Council

Recognition And Anticipation

By the Rev. Wallace MacMullen, D.D.*

In a welcome we are at liberty to find a Recognition and an Anticipation.

"The Federal Council of the Churches of Christ in America" is an accomplished fact. Thank God! We do not come to create it. It exists. We are its members and are welcomed as such. The Churches of Christ in America are here in representative assembly. Not all of them. Would God it were possible for them to all gather in this Federal body! But thirty of them are here and 18,000,000 disciples of Christ are affected by this gathering.

THE REV. WALLACE MACMULLEN, D.D.

"The Churches of Christ." You will note the courtesy and honesty expressed in that title. There is in it the frank recognition of the dignity of those from whom we differ. That stately word "Church" which is the correlate of the Gospel and which is inseparable from its historic expressions, is allowed, not to one Christian body but to all the contracting parties and constituent mem-

*Pastor of the Madison Avenue Methodist Episcopal Church, Manhattan, New York.

bers of this Council. And this is no admission made in the interests of peace and at the bidding of polite habits. It is rather a hearty acknowledgment of an indubitable fact. The acknowledgment of a fact is not merely a bit of good manners but a bit of good morals. It is simple honesty. Hold strenuously as we may to theories and forms and methods of our own yet we none of us have a monopoly of fundamental Christian verities. The equal rights and the everlasting values of ecclesiastical comrades are proclaimed in our title.

But our welcome recognizes something else than our equality before God. It recognizes our usefulness on earth. Power as well as standing is admitted by such courteous and hearty greeting. Certain vital improvements have been achieved among men. Certain great treasures, political, social, ethical, spiritual have been gained during the Christian centuries. Has the Church been useful in winning them? Debauchery has been dissociated from religion, human life has gained a new value, human brotherhood a new emphasis. Mr. Benjamin Kidd fixes upon the law of sacrifice as characteristic of our Western civilization and as shaping it. It was held in leash in the old civilization, unloosed in our western civilization. What set it free? Some hold that the Church has been a barrier to the process by which men have been lifted and by which kindness has become prominent. Others say the Church has been a perpetual disappointment.

That the Church has disappointed Him who is our Lord and her life, that she has often been far from ideal is certainly true, but that she has been of doubtful value to human progress is absurd. To admit the great ethical and social changes and then say that they have been due not to religious organization or to religion but to democracy and science and trade is to be superficial. Intellectual activity and political equality themselves need to be explained. Though mistakenly the Church has sometimes tried to put an embargo upon man's mind, yet religious feeling and religious aims have been active in great intellectual advances. The call of the Lord of the Church has nerved the mind to break the meshes of its ignorance. The truth of God has awaited man's dis-

covery. Revelation is discovery's obverse. And democracy to which so much of human growth is credited means, as Lowell pointed out, not "I am as good as you are, but you are as good as I am." That recognition of dignity in all is by the discovery of the value of each in the eyes of God, which particular truth has its champion and prophet in Jesus Christ. The brotherly love which is our social characteristic was unloosed by His sacrifice. That institution which stands definitely and has stood historically for Him who loved to the uttermost is the Church.

That these American churches have a special value to America will not be questioned. "Sweet Land of Liberty," where the State has avoided entangling alliances with the Church, a course from which, please God, the State will never depart in the smallest degree! Because here the Church has had no external help or handicap she has better developed her own life and has been of more use to the State which has left her free. Religious reverence, religious knowledge, religious philanthropy are, according to Mr. Bryce, more widespread in the United States than in any part of Western Continental Europe or England. Our friendliness, our eagerness for united action in behalf of our land are in part the result of our liberty from State control or State support.

Then a welcome has in it anticipation as well as recognition. What may be anticipated from our gathering? Perhaps our hopes are at present without form and void. The spirit of our coming is felt, the plan is in the interests of the Kingdom, the motive is holy, but our expectations are vague. Let us be sure that the Spirit of God, who has marshalled our hosts and who broods over our hearts, will bring order and beauty into this new sphere of religious life.

Some benefits are in plain sight. Association is itself of immense value. Our contacts will have a tendency to make us forget our differences and exalt our agreement. In polity and definition and form we vary. These are not to be spoken of as non-essentials to a miltant church. Methods of control and of worship may be the demands of living souls, varieties are determined by vital differences in us, definitions may be the shining facets which make clear the heart of fire and the

flashing glory of the jewel of truth. The development of these has been left by our reigning King to the spirit-directed intelligence of His lovers. But fundamental facts upon which all our historic developments are based are not constructed by us, they are not changed by the years, they have not been weakened by disputes, they are not monopolized by special favorites, nor split into fragments for distribution among distinct and separated camps of the soldiers of God. And these facts to which we all swear fealty and which give our religion its distinction are the incarnation of God, the perfect life, the perfect sacrifice, the empty tomb and the Risen King, the saving grace and the present rule of the Lord we adore. If our association helps to cure, not our differences, but our uncertainties concerning Him it will immensely increase our power.

Then, besides association, we have co-operation in view. We are not here to sigh for it but to engage in it. Go through the long list of the councils of the Church. They met to elaborate statements of doctrine, to proscribe the arts and sciences of men, to confuse and confound and condemn antagonists. They were councils of war selecting as points of attack not the forces of darkness but the honestly held opinions of the children of light. And for results? Fierce, scorching anathemas, hard fetters for human reason, decimation of the armies of God. With our present point of view, admitting in these councils some useful products, also some necessary purging, by means of bitter medicine, of the poison which floated in the blood of the race, bits of a severe process by which we have arrived at last at liberty, yet they seem a strange prostitution of high energies, a lamentable refusal to be ruled by the love of God, an appalling lapse from the method and spirit of God's son.

How different our Council! We are met not for condemnation but for co-operation. It is a suggestive word. Says a Scotch writer: "The universe is a system of social forces. We do not know any solitary force; what we see are interesting and counteracting forces, finely balanced, delicately adjusted. The universe is a living majesty of society." Co-operation brings us into harmony with the soul of the

universe and the wish of Christ. It indicates a new method of warfare, a new perception of the foes to be fought, a new emphasis on duty. Our forces are to be combined, not antagonistic and not separated; sin, organized and individual, is to be cured; work is to be done, not theories to be formulated or defended. Ruskin says that controversy changes piety to pugnacity but a common task develops wholesome, effective, powerful fellowship. Government has the task of regulating human energies which get impatient of ethical trammels, the task of making laws which guard the justice of human commerce, the task of training the intellect of youth. The man of business has the tasks of transit, lighting, water supply, general education through parks, museums, libraries and recreation centres.

But the Church of the First-Born works at deeper levels and aims at higher things. It toils at the conscience and ideals the spiritual distresses and spiritual powers of the people from whom the government derives its just powers, from whom all industrial energy springs. The work of the Church upon the individual lightens the task of the government while creating an atmosphere in which it can freely work and provides the best incentive for all social endeavor. It teaches men the reasons and ultimate intention of commerce, education and government. And we are to remind ourselves that while we are to co-operate to save men we are not to forget man. Social tasks call for our united strength. The Church is to be supremely interested in the things of life—the sanctity of home, reckless divorce, gambling, drunkenness, trade, labor, God's day, immigration, all the forms of vice, all the forces of righteousness. We are to humanize life, socialize, Christianize it, relieve its distreses, release its energies, take away the things that cripple it, loose it and let it go. And in such work we can act more powerfully together than apart.

Out of our association and co-operation we may fairly expect "inspiration." The very difficulty of the tasks we jointly face will thrill us like a bugle note because we are united. The taste of triumph in advance will stir our pulses. The presence of the Master whom we honor by our hearty fellowship will make our hearts glow. New faith in His

power will come to us as we put our ranks in order and sound the call for advance. A Harvard professor in pleading for loyalty to great causes assures us that loyalty to even lost causes is one of the potent influences of history for the reason that a lost cause is idealized by its failure and as an ideal becomes a permanent force. And he declares that the early Christian Church was at first founded upon loyalty to its own lost cause. A more complete reversal of the truth than that would be hard to formulate. The early Church was founded upon a triumph, not upon a defeat. The imagination and faith of the Disciples were set free not by their agony but by their joy. They conceived their Lord not as absent but as present. They were sure of His ultimate triumph because they had discovered His transcendent dignity. The loyalty of the Church to Him has never been loyalty to a defeated leader nor loyalty to a beautiful ideal. It is not now.

These churches of Christ, here assembled, are not tributes to His memory. They are the spoils of His conquest, expressions of His life, proofs of His power, held in His hand. He is neither a dim memory nor a cherished hope. He is our living Leader, Captain of our hosts and Guest of our hearthstones. We adore Him. Shall not our hearts burn and all these federated churches feel the thrill of a new spiritual passion as we exult in His Lordship and closely study the necessities of His work. Plans for joint action will be of immense value. But if in addition we could get a new devotional ardor, a new response to the call and claim of Christ, a new perception of the danger of sin and the power of grace, a new baptism of flaming fire which shall result in a new outpouring of luminous, persuasive, estatic utterance, then the world will thank God for our Council.

Breadth and Generosity in Welcome

The Visible Actuality of a Federated Unity

By the Rev. A. J. Lyman, D.D.*

A mighty and noble welcome you have given us to-night—a welcome as royal as the occasion of it is significant and memorable, unprecedented indeed in American annals—an occasion when delegates from not less than thirty of our great Christian communions in the land have entered the gates you have flung so wide, and are assembled here in the first fully organized conference ever held of their newly created "Federal Council."

THE REV. A. J. LYMAN, D.D.

Your welcome bears a corresponding breadth and generosity. It is the supreme welcome of complete Christian brotherhood. It is the welcome also of this great city—a city which blends in its finest traditions the sentiments of liberty and fraternity. These two chief candles of the Lord and of Philadelphia you have trimmed anew and set to shine by the door-posts where you bid us enter. It is for us first to appreciate, then to justify so great a greeting. We pray God that we may not wholly fail to justify it. And, brethren, we do in some

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measure appreciate it, as my honored colleague in this simple office of response has already, in beautiful words, so earnestly assured you. I can only echo and confirm his expression of gratitude.

The chosen voices which have so graciously uttered this welcome, I have already come to know in other years and other associations as voices of neighbor and friend, and surely even in this city of renowned assemblies, never before have these or any other voices more nobly offered a richer hospitality. And what gives to it in our eyes a special and pre-eminent value is, that it unites the prophetic benediction of times gone by with the burning comradeship of to-day. For this Council is not a casual phenomenon of the hour. Like the Scotchman, it "could not help being foreordained." I cannot believe that the spirit of Church Fellowship and Union is, as some loosely assert, a new thing in the land. It could not be in such a land. It is not a new thing in Protestantism.

When Jonathan Edwards came jogging down from Stockbridge to Princeton, he was prophet and herald of the coming fraternity, not only in American education, but in American religion. And perhaps certain astute brethren among our Protestant critics of Protestantism have not said quite the final word or quite the fairest word when they have identified Protestant liberty with sectarian vainglory, and magnified our divisions and dissensions. So do brother babies wrestle in the cradle, and afterward serve each other unto death. But nevertheless, it is high time for us to "put away childish things." We could not have the precious things without their perils. Liberty is precious; yet even the liberty of the Lord hath arrogance at its door. Self-culture is a duty; yet in the most splendid self-development there is danger of selfishness. Orchestral harmony is not attained in a minute —even in Philadelphia, I suppose—if each instrument is to have its head and do its best. And so sectarianism, that counterfeit independence, that masked marauder, who mutters and mumbles about "sheep folds," yet "climbeth up some way," as our Master forewarned us, has skulked about our churches, stolen in upon our sacraments, and deceived

some of the very elect. There has been, God knows, too much "off-side play," if you will pardon the phrase, more than too much of sectarian aggrandisement and animosity, and for it we humbly crave pardon of one another and of our Lord. But this has not been the main truth concerning the Protestant churches of America. It could not be; and I would not seek a higher platform even for such a shrine as this to-night, upon the threshhold of any such falsehood.

American Protestantism has always been more united than disunited. We are not here to-night to debate a thing that does not exist. We are to develop a thing that does exist. I refuse to believe so little in the promised and instant presence of Jesus Christ with His Church—so little in the steady dynamic of Christian evolution—so little in the psychology of Christian liberty, aye—so little in the very atmosphere of the Republic, with its example of Federal Unity as its civil ideal, established by the earlier patriotism, and when challenged, confirmed by battle—I refuse to believe so little in all this, as to believe that your wonderful inaugural to-night is not the product of these deeper currents of Christian brotherhood in the land, by which all along God has been conducting our churches up to this very occasion and to this very hour. Our ships have not brought the tide, they are riding in on the tide, and the tide is old.

And, therefore, honored brethren, your salutation is old, and precious because old. It embodies the dignity of age, long expectation, the thrill of faith's fulfilment. You have been waiting by the posts of your doors. And yet while all this is true, while church fellowship has been steadily developing, and its fruition drawing nearer, notwithstanding sectarian rivalries, there is still a difference between a rose-bush mostly buds and prickles and ā rose-bush in full bloom. We believe that the time has now come to exhibit the bloom, not only the potentiality but the actuality of a federated unity in practical Christian work—a unity as broad as the land; and we shall wonder equally to discover how much of this co-operation we already have, and how much of it we may have.

For since the matin of the new century struck, the whole

process of federal unification has moved out into the light with the suddenness and the splendor of a Day of Pentecost.

For there has come a new time upon the earth, a time of unrest indeed, yet of such wide hunger for spiritual truth that the bold words of the Archbishop of Canterbury, at the Lambeth Conference last summer, seem, in a real sense, true. I quote: "Men's minds are more and more set towards the spiritual, even when they are set away from Christianity."

Just at this juncture, suddenly upon the Church of God has burst the full sense of the practical value of that dual maxim of the modern age—division of labor, yet co-ordination of labor. But more than that,—far more, with equal suddenness the varied activities of our churches and church communions have been flooded with a new and vivid passion as to Christ Himself, the one living spirit within all these myriad wheels of modern church economics.

Your hand-grasp, therefore, is eloquent to-night of an immense new enthusiasm to make enthusiasm tell in practical Christian achievement, to get together, gloves off and fences down, for common work to develop a church of churches, a nation-wide, ecclesia of denominations each helping all in one great rush to save, to save real men in a real time. It is here that your greeting reaches for us its glowing summit. This new sense of Christ and united rescue work in His name is burning in a million souls. You are their spokesmen. You greet us as spiritual compatriots. Your greeting conveys to us, therefore, not merely the blessing of the old prerogative ages, it conveys also the quiver of the wet oar's blade, the swift comrade—clench of a hurrying rank of men, counting us in,—counting us in with you, on the instant errands of the Lord.

Yes, O, my brothers, brothers of this city and community, whose Godspeed has made us solemn and happy to-night, you speak for Him, may I not say it? We feel that it is His welcome you are reproducing in your own, and we take your word as reaffirming His commission, and articulating anew His summons to our duty.

Christian Unity on the Foreign Field

Missionaries Quit Talking and Get Together

By the Rev. Arthur S. Lloyd, D.D., New York.*

I suppose that every man values the privilege of looking into the faces of thoughtful men and speaking his mind concerning that which all the rest are thinking about, but when a man has the privilege of being identified with a movement that has come to take possession of the earth and lift it up to be a fit place for God's children to dwell in, then his words are not competent to describe his gratitude, and such a movement I take this Federation to be, — a sign of the time we live in, when the promise that Christ made is being fulfilled for us, when he declared that if any man would do His will, he should know the doctrine. You and I, brethren, not only in ourselves but in our fathers have been striving to find out what our Father's will is, that we might do it; and, lo, in this time suddenly there break forth many movements that make one tremble as he thinks of the possibilities that are wrapped up in them.

THE REV. ARTHUR S. LLOYD, D.D.

*General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Last week I had the privilege of standing before a company of men in Boston. The greater part of them are called "men of the world," that is, men doing God's work in counting houses; that is, men who used to be called doing secular work, whom every man now recognizes as the servants of God, setting things in order for our Father. Those men met together,—you know what for. In order that they might find out how to fulfil their stewardship in their Father's house. It is silently going; it makes no noise, like all the movements that last; but think what it means for America and all its brain and all its courage and all its daring and all its impudence in facing and compelling great movements shall be fixed on the one purpose to lift God's children up as to-day it is fixed on reducing physical things to their obedience, for, my brothers, we can hear the sound of the hosannas at the end of the day when the brains of America are fixed on doing their master's work. How could it but be, then, that, having come together to find out what should be done, that the churches—doesn't it make us all a little ashamed to talk about the churches—should be getting together in this place to find out what is the reason they are wasting the Father's energy and are not fighting as one company? Do you know the best sign of the time and the surest witness of the day of faith of the Christians of this generation? Wherever you come into any company men apologize for being separated from their brothers and have ceased to boast of it. It means the coming of the Coming One, because that is all that remains to be done, you know.

When I was quite a youngster I attended a great meeting of people gathered together from all over the world to discuss what they called missionary operations. Do you know what was the burden of their talk then? That was not many generations ago. It was a justification and an apology for Foreign Missions. Did you ever have anybody in the last generation talk about apologizing for Foreign Missions?

Ten years ago I attended another great meeting of the same sort. It was the greatest meeting in which I ever was present. Then I thought I never would again come into such a presence. Twenty-five hundred men and women who had seen their

Master's face. Do you know what the subject of that was? All the discussions, no matter in what direction they came, came back to this thing: Can it be done, this Foreign Mission work, right now? There is being gotten ready a meeting in Edinburgh compared with which there never has been the like. That meeting in New York ten years ago was as kindergarten compared. Do you know what the subject of that whole conference is going to be? "How can Christian people get together and do the work." Isn't this meeting a sign of the times? Yes, my brother, we are getting together, because God wills it.

And may I stop here to say we have no apologies to make for the past. I do not believe anybody would want to justify that which separated our fathers, but, as men speak, it would be a wise mind who could have found out how it could have been prevented. Nobody can sit down and say what might have been done in all these hundreds of years if we had been together, but any man standing to-night can look out and thank God for what has been done, each man doing that which was God's will as he understood it, but because our fathers were driven upon it—who knows but that it was in order that the family might understand of what the Father's will is?—there is no reason why we should keep on standing off looking at each other as if we were afraid. I heard Bishop Graves of Shanghai once say a thing that I never have forgotten. He was talking about Christian unity, and he said:

"My brother, you people here in America talk very lightly and very slightly of Christian unity, because in a way when we hear one man called a Baptist and another man called a Roman Catholic and another man an Episcopalian and another man a Presbyterian, somehow you feel quit of any responsibility for that fellow; it makes you comfortable. But when you get at the front and every man counts one, and every man knows his safety depends on the other man, he quits talking about What do you call yourself? and they get together." Sometimes I think that which Bishop Graves spoke of is at least an expression of human nature and our own littleness is the reason that you and I stand off and look at each other from the corners of our eyes, as if the other man had

something down in his pocket that the other man did not know anything about.

Brethren, the unity of Christendom is coming. Why should not this be the time when all of God's people begin to study what it is we must eliminate in order that the work may be done? And may I put in a parenthesis, that never can be done except by prayers to God, you know. All of us know that. Every heart here echoed that beautiful prayer that was said at this stand just now, but do not let us leave out any of the family. There is never going to be any such thing as Christian unity until the Greek Church and the Roman Church unite with us. The Greek Church has a wall around it, sure. It is thinking in the terms of a few thousand years ago. So be it. The Roman Church is held by a tradition that it cannot break away from. It is hard for a man to confess he is wrong. But let us remember that some of the greatest minds at this moment that are working on the question of what is the meaning of that revelation the incarnation wrought, are within the pale of the Roman Church. Let us make our prayers that the family may get together, but do not let us leave out anybody. Think of the Roman Church in America. I know lots of them; you know lots of them. My experience is that Roman Catholics are just like other people,—Methodists and Baptists,—although very stupid because they do not agree with me, but they are mighty good company just the same.

The public school is a great institution, you know. Liberty must grow where the public school is. Let us have great faith in what America will do, and let us pray God that all the family, not some of us of the family, will get together and deliver the message, so that the King may come back to His own. We can get together better, more easily, and we can begin, and I take it you know if all of us could get together, why, the other fellows would have to fall in line; they would not have any standing ground left. Why don't we get together? And we are beginning, because we have quit talking about the thing and have begun to do what we can; and the best think I know and the thing most full of hope is this; that together we have made up our minds that the best that we

can, God helping the poor little jealousy and weakness and covetousness of each one of us, we are going to get together and try to make our community sweet and let any man have the plum that can get it. How blessed that time will be!

I hope I may live to see the time when what we call institutional work will be done by all the churches wherever they are, taken over to where it belongs, and the community will take charge of that while the pastors feed their flock. What a blessed thing it would be if an ordained man could quit doing chores and mourning over all the nostrums that people suppose are taking the place of the peace that Christ gives. Now, I believe, and you will excuse my egotism—and if I had an hour instead of ten minutes I could prove it to you—that when the time comes that we actually get to work, you people are going to come to me and say, "Lloyd, you have been right all the time. We are coming with you." But the way you are going to find it out is not by quarreling with me, but by trying to outdo me for the King's sake, for in doing we learn.

But I was given a topic that you maybe thought I had forgotten; that will illustrate in a way that nothing I can say will illustrate. Certainly that thing is coming to pass which every man longs for who values the truth more than to be right. It is suggested in the topic which was assigned to me as the second speaker, "Christian Unity as it is illustrated in the Foreign Missions." I will tell you a secret: If I had seen that topic before I had said I would be here, I would have stayed at home; but two or three months after, in my innocency, I said I would be here, I received the topic. For two months I have been having that thing staring in my face. How in the name of sense is Christian Unity illustrated in the foreign field? Suppose I was to go over to Dr. Brown or to Dr. Carroll or to any of the rest of them and say: "See, now, how about this Christian unity in the foreign field?" they would say! "Where is it?"

Brothers, on the surface it isn't there, and I tell you the shock I had that I never expect to get over the pain of was when I came into China and into India and into Japan and found Christian people not a chaotic and unformed mass

of individuals as I had thought of them as being, but as crystallized bodies of Christians calling themselves Baptists and Methodists and Presbyterians, just as loudly as we do and having not the remotest idea what they meant,—not the most remote,—and as I stood there and saw those people reaching out after the blessed truth that the Christ had revealed to them, and hampered and hindered, by the views that our fathers quarreled over five hundred years ago, I lifted up my heart in prayer to God for forgiveness for the whole lot of us. The idea!

But that is superficial. There is Christian unity, and it is in the most beautiful way. Did it ever strike you why it is that a man who went out into China so perfectly dead set that if a man did not have the marks of an Episcopalian upon him that somehow he could not get into Heaven, came back home and did not even stop to ask anybody what he called himself? Did you ever stop to ask what made that? Did you ever see a man who went out to China that kind of a Presbyterian that knows that Calvin was the only man that ever had a revelation come back home again and talk to people with that kind of look in his face and that sort of tone in his voice that made you know absolutely that he was Christ's servant, but you did not care what he called himself? Did you ever see that? Did you ever see a man who went out into the East a Baptist perfectly dead set and you committed sacrilege if you let your little baby come into the church, come back home and put his arms around you and say, "God bless you! Bring your babies, all of them, in, if you want to?"

Did you ever see a man do that, and ask what was the reason? I will tell you. These things cannot live out there; it is a pure atmosphere. All this folly that the devil has taught us to keep us back, you know, and keep us from saving God's children must be forgotten out yonder. What is the reason? Because those people have not absolutely a single thing except the human instinct,—absolutely nothing but that. There isn't a term you use that they understand. There isn't one relation in your life that they ever dreamed of. There is not one aspiration that they understand. There is nothing, nothing. They have got to be taught everything that makes

your life and gives it the courage. And so, when a brother of another race comes to them with a message from the Father, thank God they cannot understand a thing he says except "The Father," and there is the unity of the church, isn't it ,that down deep underneath all this stuff and folly we have built up on it the message of the Father is understood by His children, and it doesn't make any difference whether he is a black man or a yellow man or a white man; the message of the Father is understood and all the rest of it with that Oriental philosophy they accept, yes, they accept and absolutely are unable to understand.

The best reason I ever heard a man give for being a Methodist while I was in China, and I asked lots of people, was that Mr.—I have forgotten the man's name,—but the man had interpreted Christ to him. I went over to Washington with Dr. Brown and some others to talk to the Chinese Minister about something we wanted done in New York, and we told him of the boards that were engaged in this particular enterprise; and he said:

"Where are the Congregationalists?"

We explained that their office was in Boston.

"Oh, yes," he said; " they will be in it, won't they?" We explained that the Congregationalists would be there, too, and after we got through I asked him:

"What made you so interested in the Congregationalists?" He said, "Everything I know in the world and everything I have got and everything I hope for the Congregationalists taught me. That is what makes them that."

Is that what makes you so, brothers? Let us quit it. And when you think of how the nations are moving, and when you think how the whole earth is aspiring, and when you think that there is no country under heaven to-day that is satisfied with the height to which it has climbed, and when you think of the dreams that we are dreaming of what civilization may become, do you not think it is possible for us to learn a little lesson from that simple fact?

I tell you about the Eastern brothers, if they cannot understand anything that we bring except that which is in deed and in truth the message of the Father to His children, bringing

them hope, is it not worth while for us to emphasize just a little more what is kin in our teaching and what is essential and what will remain after all the accidents are taken away, not in order that we may gain applause, but in order that we may unite all the Christian strength of this great Nation for this one purpose, to bring to the people the light, the message of life, and a message of liberty and a message of hope, without which there can be no such thing as civilization, but having which no burden is heavy enough to hold a man on the ground, because he is made in the image of his Father?

I stood speaking on some other topic, and I ventured to speak to a number of clergymen who, I suppose, represented every kind of thing that any American could devise, and I had the impudence to say: "My brothers, what is the matter with our making a compact with one another and for twelve months beginning with the first Sunday in Advent make a compact with our own selves and each man refuse for twelve months to preach one single sermon defending or defining his pet theological definition, but every man preach every Sunday trying to make men understand the meaning of the incarnation of the Word of God. By the time next Advent comes what, then, would be? Why, you would all come back to me, my brothers, and say the Church's orders must live, because the Church's order justifies the truth of the Church's sacraments. For the rest, we will agree to serve God after the fashion that our minds find its best interpretation, but with one army, with one brain, we will sweep the field. When the truth about a man was shown to the earth and hope came down from God, when the word was spoken that made a man know he could be possessed of himself and could be stronger than his environment,—as we stand inspired by the picture of a man as God thinks him, as we are thrilled by the words spoken, that we may come to be like that, I say it, there is but one means by which we can testify our gratitude to God. By His help we will go do it, and the light will shine in the dark places and the men that are bound will go free, and the song of the children brought home again will make the sorrows forgotten and the King will come back to His own. Christian unity is the only thing waiting before the last task is performed and all the battles are ended.

Christian Unity on the Foreign Field

Possible, Desirable, Practicable and Actual

Mr. Robert E. Speer.*

I wish to speak of three points. First, the considerations which calls us to Christian unity on the foreign field and which indicate its possibility; second, the kind and degree of unity to which these considerations call us, and, third, the measure in which this unity has been attained.

First, with reference to the considerations which indicate that Christian unity on the foreign mission field is both desirable and necessary. I would suggest five.

In the first place, the magnitude, the difficulties and the urgency of the work demand the most fruitful and effective use of all our resources for the missionary task. We have to evangelize a thousand millions of our fellow creatures, that is, to carry spiritual truth, the most difficult of all truth to carry, to two-thirds of the human race; and not only to persuade men to embrace this truth, but to place their characters under the transforming influence of the Lord of this truth. We have to do this not in any one land or in any uniform set of conditions or in any one language. It has to be done under very trying climatic conditions, conditions that break down the health of many strong men and women; it has to be done in many scores of languages which have to be expanded in order to express this truth and against difficulties beyond the reach of our imagination here. The task is too great and too difficult, as the late Bishop of London wrote to my friend, Mr. W. H. T. Gairdner, for any one Christian body to hope to accomplish. Even if that one Christian body might hope to accomplish it in many generations, we can not wait for it, for these multitudes are passing away and before they pass are entitled to know of the Lord who died for them, and no

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one denomination has a right to claim the whole world as its preserve, the generations to wait until it can compass them all in its own denominational name. The need is too urgent. There are, moreover, great forces astir throughout the world that will not wait for their permanent die and stamp. If we do not seize them in this generation and claim them for God, they will set and harden in permanently atheistic form. The magnitude of the missionary enterprise, the difficulties and the urgency of the task forbid all waste and efficiency.

In the second place, the elementary needs of the non-christian peoples to whom we go call primarily for what is fundamental and essential in Christianity. The great evils of the world are impurity and inequality and hopelessness. The world does not know the character of God and therefore it is unclean; the world does not know the love of God and therefore men are not brothers; the world does not know the life of God and therefore men despair alike of the present and of the future. And these three things, the character of God, and the love of God and the life of God, are not the things on which we disagree. They constitute the great fundamental and elementary things in Christianity, and it is for these and not for any of the points about which we are at variance that the world primarily calls.

In the third place, the simplicity of the missionary aim invites unity and shows to us how indispensable unity is. The great aim of the missionary enterprise is the naturalization of Christianity in the national life of the different non-christian peoples. It is not the extension there of any particular view of Christian truth or any particular form of Christian organization. I belong to the Presbyterian church, but I have not the slightest zeal in seeking to have the Presbyterian church extended over the non-christian world. I believe in one Church of Christ in each land. I believe that it is far more important that the Presbyterians of Japan should relate themselves to the Methodists of Japan than that either of those bodies should retain any connection whatever with any ecclesiastical organization in the United States. We may be very slow in recognizing this here at home, we are so slow that many of us are prepared altogether to deny it, but the great

body of our representatives who have gone out to the other side of the world recognize that it is so.

What was said here this afternoon is sadly true, that it is the money subsidies by which we maintain our separate organizations in Asia which are in some measure responsible for the perpetuation of those organizations, and when the day comes that we throw these great bodies of Christian believers independently on their own support, and pass over into their own hands, as we must whether we will or no, the control of their own ecclesiastical government, we may be slow to assent to Christian unity here, but believe me, the moment that day dawns Christians will pour together in great nationalistic organizations in their own lands. I do not say they will not break apart again, but when they do the shame of their division will rest upon themselves and their denominations will spring out of reality and not out of alien and imported traditions. The simplicity of the missionary aim not only shows us not only how desirable and practical, but also how indispensable and necessary unity is.

In the fourth place, we are already agreed, all of us here in the evangelical churches of the West, on the intellectual basis that is necessary for such unity abroad. We believe in one God and Father of us all, and in one Lord Jesus Christ, and in one Holy Spirit, and in one Bible, and in one Faith, and in one Salvation. We have got already in these great common convictions an adequate basis of intellectual agreement for our enterprise there. We differ perhaps as to the symbols in which Christianity expresses itself and as to the institutional forms in which it is embodied, but we are all agreed as to the spiritual principles which are expressed in these symbols and embodied in these institutions, and I believe that agreement in these spiritual principles is the fundamental and essential thing, and that even in a great united Church when it comes there will be room made for some disagreement as to our symbols and our institutional forms. We are agreed enough, I say, in our common intellectual convictions, regarding the fundamental elements of our Christian faith to make union out in the non-christian world an entirely practicable thing.

The one other suggestion that I have to make under this first head is that the Occidental character of our divisions makes it unnecessary that they should be imported into the non-Christian world. Our divisions here, we will grant, have their own historic value; they root back into great experiences of our fathers, and perhaps we do right in cherishing them and in letting them go with great slowness. But we will do better to let them go. And those great differences are not native to the lands to which we carry the gospel on the other side of the sea. Thank God, there are many of them that you cannot transport there. I remember reading a little while ago in a Methodist paper published in the city of Shanghai, a lament of a certain Methodist missionary that there was not one volume of theology available for the Methodist churches in China that was not tinctured with Calvinism. I rejoiced as I read that complaint, and I hoped that it might also be true that there was not one volume of theology available for the Presbyterian missions there that was not tinctured with Arminianism, and, more than that, that did not have a very heavy saturation of it. You cannot transport to these other lands our divergent intellectual views on Christianity such as separate the Arminian and the Calvinistic parties in the West. The Oriental mind will not be responsible for the perpetuation of such divisions. The great things that keep us apart here do not root down to what is fundamental in Christianity or universal or really transportable; they root only into those things which are Occidental and superficial and that we could not transport and make genuinely native to these non-Christian lands if we would. The Occidental character of our differences invites us to union abroad.

Now, in the second place, to what degree and kind of unity do these considerations of which I have been speaking summon us? In the first place, they call us to a union manifestly that shall prevent all waste and friction; for all friction is disloyalty to Christ, and all waste is disloyalty to the world. All friction is disloyalty to Christ because it argues another principle superior to His principle of brotherly love and unselfishness, and all waste is disloyalty to the world because it denies to great masses of our fellowmen a gospel that might

be carried to them if there were no waste and duplication and overlapping. The considerations of which I have spoken demand of us a kind of union that will prevent all waste and friction on the foreign field.

But, more than that, they call not only for an avoidance of collision, they call for the presence of a co-operation that bids us to say to one another not "Hands off," but "Hands together." They command us not to divide that we may march separately, but to draw near that we may march together. The great things that are to be attained in the world's evangelization cannot be done by companies of Christian men who agree to differ; they can only be done by great companies of Christian men who relate themselves for common and united action. Not only do these considerations demand that we should avoid negatively the things that impair the efficiency of our efforts, but that we should provide positively the things that make our efforts more powerful and more effective.

In the third place, these considerations call not only for this external form of co-operation of which I have spoken. I am one of those who believe that they call for the most living and real and spiritual unity. And I believe this, first of all, because this was the kind of unity for which our Lord prayed. I hear men say now and then that what we need on the mission field,—and that we need nothing more—are fraternal relations. Our Lord did not pray "that they all may be one as John and James are one, or as brothers are one," but, "that they all may be one as Thou and I are one." The kind of unity for which He prayed was not a unity of fraternity, not a unity of relationship of men externally bound to one another. The ideal that He held out was not the ideal of the unity of human brotherhood, but the ideal of the unity of the Godhead itself; and because I believe that was the kind of unity for which our Lord made His prayer I believe that is the kind of unity that should be our ideal on the mission field.

And I believe this not only because I believe that this was the kind of unity for which our Lord prayed, but also because any other kind of relationship among Christians mis-

represents His Gospel. You can not express one God in a split church. The Gospel is a message of a one God, of a one Saviour, of a one human family, and until we have got that embodied in a great human symbol that speaks of a unity as real and complete as that, we have not got a symbol that represents correctly the great Gospel of the Saviour of all the world. And I believe in this corporate oneness, in the third place, because until we have that kind of unity our Gospel never can put forth its full power. You must give Christ a body in which He can express Himself to the one humanity that He came to save. You must give the Holy Spirit a channel through which He can pour Himself out over the whole world that He came to keep in the salvation and the purity of the Saviour. And until we have a oneness like that our Gospel will go lame and halt and never can have the fullness of that divine power for the world's conviction which our Lord Himself said it would have only when at last His people had arrived at a unity perfected into one as He and His Father were one.

And now, last of all, to what extent has this degree and kind of unity been attained on the foreign field? In the first place, we have in no small measure desisted from importing into the various foreign fields our denominational titles and proprietary claims. Happily, there are some of them that cannot be translated. By God's great mercy, the Chinese language will not lend itself to the translation of many of these names. You cannot translate the word Presbyterian or the word Methodist or the words Protestant Episcopal into a great many of the heathen languages; the languages have no such terms. You can transliterate them and then teach the heathen what the names mean, but they have no words that correspond to those and can serve as translations for them. Happily, even in the lands where such terms exist, the missionaries have often been wise enough to thrust them into the back-ground. It was agreed at the outset in the Philippines, for example, that the evangelical churches should bear one common Christian name. If anybody wanted to throw in a little parenthesis at the end perpetuating the western denominational name they could do so, but the outstanding conspicu-

ous name was one. The same agreement I believe has been reached in Korea, and in many other lands from the very beginning our western denominational titles were not known. And while here and there a particular missionary institution may bear some proprietary title, yet for the most part it is known as the mission hospital, or the mission school, or the mission press, and no particular name is tied to it to create distinctions in the minds of those who may know of it. First of all, then, we have made a long step in advance in leaving behind us the names. Abandon the names, and the ideas that the old name embodied will sooner or later fade away.

In the second place, we have long accepted territorial divisions. Bishop Cranston was right in what he said this afternoon, that in almost all of the mission fields now Christian bodies recognize the superior obligation of this body to this territory, and avoid all overlapping and duplication. We have not reached the goal as yet. There are lands, like India, where there are many things left undone, still to be done in this matter, but for the most part over all the non-Christian world the principle of a territorial division of the field is well understood. I think there are very few Christian bodies who would not assent to if not go beyond the words of the Lambeth Conference of 1887: "That in the foreign mission field of the Church's work where signal spiritual blessings have attended the labor of Christian missionaries not connected with the Anglican community a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit,' which should ever mark the Church of Christ." And there are very few missionaries now, happily, who are not of the same mind with Alexander Duff, who years ago declared that he would as soon leap into the Ganges as he would to take one step to entice a Christian believer away from another Christian body or to do work that fell in the natural sphere and was the duty of any other Christian organization. We have come, I think, to a pretty general acceptance of the principle embodied in the resolution proposed by Dr. Duff and adopted at the Conference held

in New York in 1854, on the occasion of Duff's visit to America:

> "Resolved, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing evangelical Churches or societies, it would be very desirable that with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the heathen field by any evangelical church or society, should be respected by others and left in their undisturbed possession."

In the third place, the different Christian bodies in the foreign field have come, in the main, to recognize the ordinances and the acts of discipline of other Christian organizations, so that if in any one territory men are baptized, they are baptized for the territory of other churches also; so that if in any one territory acts of discipline lie upon agents of that native church, the validity of those acts is regarded in other Christian organizations whether adjacent or far away.

In the fourth place, we have come on the mission field to an advanced union in the spirit of prayer. Our Week of Prayer sprang from the foreign field. It was in its inception a great appeal in prayer for the pouring out of God's spirit upon the unevangelized world. The great united prayer movements from that day have usually been related in one way or another to the foreign mission field. Appeal after appeal has gone out within the last ten years on the mission field to missionaries of every name to unite themselves in great bodies of prayer. I doubt whether there is any one object in the world for which as large a volume of prayer is rising to-night all over the nations as for this one thing, the unity of Christendom in its representation of Christ to the non-Christian world. I read again the other day a noble appeal for prayer thoroughly representative of scores, published seven years ago in Japan by two of the Bishops of the Anglican Church. I venture to read it now because of its illustration of unity and because of its appeal to us to-day. Bishop Foss and Bishop Awdry called us to

"Penitence for any wilfullness, prejudice, wordliness or evil

temper in ourselves or our predecessors which may have helped to bring about a condition of Christendom so different from that for which our Lord prayed.

"Prayer for such change and enlightenment of our own hearts as may help toward the undoing of this great evil—for the graces of wisdom, humility, sincerity, unworldliness, self-control, and open mind, reverence for others who sincerely disagree with us, complete subordination of our self-will to the will of God, a firm hold on truth, a spiritual mind—in short the mind which was in Christ Jesus.

"Prayer for the removal of obstacles—in, the character of professing Christians, in heredity and other prejudice, in narrowness of views, in special shibboleths, in unworthy rivalries, in exaggerated attachment to non-essentials.

"Prayer for a fuller outpouring of the Holy Spirit in His various powers, and for a more ready recognition of the work of the Spirit in others in whom the "Fruits of the Spirit" are apparent.

"Thanksgiving for the growing sense of sin in regard to our divisions, and of longing for unity; and for the better hope which this gives of the world being won to believe in the mission of our Lord Jesus Christ."

I see in this gathering volume of prayer a hope for the removal of the most massive obstacle in the way of the union of Christendom. I mean the conscientiousness of Christian people. It has been the case from the beginning of the world that the greatest evils have rooted themselves in the consciences of men. "The day will come," our Lord told His disciples," when those who kill you will think that they do service unto God." We hide ourselves behind what we call our conscientiousness of principle, as though that were an adequate reason for our delaying the day of the unity of the Church. My friends, some of the heaviest crimes that have been done against the life of humanity have been done in the name of conscience. The very thing that we stand most in need of to-day is such a searching of the eyes of God upon our inner life as will reveal to us the moral color blindness, the obliquity of vision, the distortion of judgment and the misconception of His spirit in our own hearts, which stand most in

the way of the unity of the body in the life of our Lord. And we shall never have that exposure, that revelation of our own misguided conscientiousness until we come in prayer, in great humility and self distrust, to the fear that where we think we stand, we may have fallen worst, in His sight, whose eyes can search us and show us the truth within and the truth without.

In the fifth place, we have come in many lands to the establishment of little bodies of men authorized by those whom they represent to adjust questions of difficulty, to settle points of conflict and friction. We have in America, you know, now, established by the annual conference of the foreign mission boards and ratified by all those boards, a little committee of conference and counsel, representing all these boards, gathering them together into one, to which any question of separate judgment can be referred. The great missionary conference in Madras in the year 1900, established a great court of arbitration and appeal for the whole land of India, and appointed representatives of forty different missionary societies on the committee to organize that court. Twenty-five of these societies approved of its establishment, and we have now in India one great central court of arbitration, with seven provincial courts from which any questions can be carried up, that there may be no unseemly strife among brethren. But we have gone far beyond this appointing of committees to adjust differences on the mission field. In five or six of the great mission fields there are committees on co-operative work now that bind together men and women and great organizations to do a common task. Missionaries have arranged not only to refer to some central body questions of divergence of view that may arise, but also to bind their missions together in one common united work.

In the sixth place, there are illustrations of this co-operation that present themselves at once to your thought, in organic union in different missionary enterprises. I can count twenty different institutions, three of them theological institutions, where different denominations have united themselves to support those institutions in common and to carry on together the work which those institutions represent. We

have in China now all the medical missionaries gathered in one medical association, all the missionaries in educational work gathered in one educational association. And the organic union extends not only to educational and medical institutions and publishing enterprises like our common Christian hymn book in Japan—it extends to churches. We hesitated this afternoon to assent to the proposition that the elimination of denominations abroad as far as possible was a desirable thing. Well, I do not see why we need to be so slow to ratify what has been done and what is going to be done in spite of us anyhow. I know of nine cases now where they have been already eliminated. There have been three great eliminations in Japan. The Episcopal Churches of Great Britain and America are now one in Japan. All Presbyterian and Reformed bodies have been one in Japan for twenty-five years. All the Methodist bodies were made organically one in Japan a year or two ago. There is scarcely a mission field where there have not been instances of this organic melting together of different denominations. In every country where the Northern and Southern Presbyterian churches of this land are working, outside of the United States, they are working as one organic church. In this Christian land we are two. In every heathen land we are one. Over in India, I think it was mentioned in the report presented by the committee to-day, three or four years ago all the Presbyterian and Reformed churches and the Calvinistic Methodists came together in one great Church of Christ for India, and only this last year the Southern section of that church separated from the rest with the good-will and approval of the rest, in order to unite with the English and American Congregationalists of South India and make a larger union numerically, a larger union in the inclusion of different types of denominations, although for a little while it made a smaller union geographically. But it was done as a step to the larger union yet to be. And an even wider unity is proposed than the consolidation of cognate denominations. The conception of a visible corporate oneness of the whole Church is increasingly dominating the thought of great bodies of missionaries. In Japan at the last great conference in 1900 it was resolved:

"This conference of missionaries, assembled in the city of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth, to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed."

And the Centenary Conference in Shanghai spoke out in yet more comprehensive and commanding conviction:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this church the knowledge of truth, and the rich historical experience to which older churches have attained, we fully recognize the liberty in Christ of the churches in

China planted by means of the Missions and Churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control."

And so they go on to provide for the day, which they hope to be near, when there shall be no Church of Christ Presbyterian in China, and no Church of Christ Methodist in China, and no Church of Christ Episcopal or Baptist in China, but one Church of Christ with no qualifying adjectives whatever.

It is no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future. Very great and glorious that past has been, but that past will have failed to teach its lesson to us, that past will have failed to fulfill its mission in the will of God if it binds men forever in the chains of its institutional forms, unless it has made them ready for larger and completer things and led them on to such a unity as Christ Himself, we must believe, longed for while He was here and waits for now where He is gone.

The younger men—and I know their heart well—have their own day coming, and when their own day comes you may believe that that unity will be near. They do not believe that loyalty to their fathers who went before them means disloyalty to their sons who are to come after them. They believe in ringing out an old that has fulfilled its end, and ringing in the new and the larger things which are in God's will for His Church, if, like the path of the just, it is to shine brighter and brighter unto the fullness of the day.

Christian Unity at Home and Abroad

"Powerful Blessings" of a New Order

By the Rev. George H. Ferris.*

I remember when I was connected with a church in New York we were assisting a colored church in the South and the pastor came back for more assistance. He said:

"We had a powerful blessing last year. We baptized fifty members of the Methodist Church and busted it all up." That kind of "powerful blessing," I believe, is becoming a thing of the past.

I heard at our Conference a thing which pleased me, it was that no church has a right to exist that does not stand before the world for something more important than unity. I would change that to say for something as important as unity, for I question whether there is anything more important than the carrying out the prayer of our Lord at the end of His life "that they may all be one." There is something that occurs to my mind as important as unity, and that is freedom. They are the two foci of Christianity, unity and freedom, and our problem is simply how to attain both. That is all. We live in an age of unity. Competition is giving away to co-operation, wasteful expenditures are being eliminated, cut throat rivalries are falling day by day and it is unavoidable that this spirit should strike the church. We cannot remain for ever in splendid isolation.

There was an old Greek tradition of a heaven where the gods sat in isolation and talked to one another from icy peak to icy peak all around Olympia. Too long have the churches sat amid their glaciers and ragged precipices of prejudices looking at each other over chilly gulfs of separation. That sort of thing must go. We need one another, to enlarge each the other's vision, to supply each the other's needs. There are

*Pastor of the First Baptist Church, where a simultaneous meeting was held.

more and more people every year, who are saying "all who speak truth to me commissioned are, all who love God are in my church embraced.

This is not the first time that the first speaker of the evening has spoken in the church in which I was pastor. He was in New Haven and one time he spoke in my church on the subject of church unity. If he should repeat that speech I would not do with him, what I heard was done with a man who ran on the Republican ticket down South and received two votes and then was accused of repeating. I want to introduce to you the Rev. Dr. Levi Gilbert of the Methodist Episcopal Church, Editor of "The Western Christian Advocate," of Cincinnati.

Growth of the Spirit of Unity

Protestantism a Unified, Aggressive Force

By the Rev. Levi Gilbert, D.D., Litt.D.*

I have often thought of the policy of John Wesley, who started a church, not upon speculation, for he had almost an excessive disdain for creeds, saying that they were about as idle as beads upon a string. He founded his movement upon practical religion, upon devotion, upon love of Christ, upon service to others. It was a Biblical creed, a practical one, and gave a basis of co-operation for all Christians. Said he: "If thy heart be as my heart give me thy hand."

THE REV. LEVI GILBERT, D.D.

In the World's Congress of Religions in Chicago they had that wonderful text emblazoned in the audience room: "Have we not all one Father? Hath not one God created us?"

So as a body of Christians we can say: Have we not all one Christ? Hath not one Redeemer saved us? And that text, that speaks of one Spirit, one hope, one Lord, one faith, one baptism and one God and Father of all, who is over all

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and through all, and in all is a magnificent, thrilling and inspiring text.

Sometimes from hostile sources comes a criticism of Protestantism because of its numerous denominations. Cartoons show the banners of the Baptist Church, Methodist Church, Congregationalist, Presbyterian, etc., and underneath the words, "But which is Christianity?" The implication was that we were so divided up into sectarianisms that the great truths of the Gospel had been forgotten. It is said, too, that these divisions completely negative all our influence. On the contrary, I say that Protestantism is as united as Roman Catholicism. Roman Catholicism is united externally and under a single head, but, as any one knows who has looked into the matter, it is divided into as many various schools of polity and theology as is Protestantism itself. We can truthfully sing: "We are not divided, all one body we." We are united on the things which are essential and the things upon which we agree are vastly more important than the things which appear to separate us. As Doctor Kelley said: "The least of all the things that unite us is more than the greatest of the things which divide us." They err, too, who represent Protestantism as a mere negative thing, as if we were engaged all the time simply in protesting against something else; as if we were simply putting ourselves in an attitude of negation. It is true that Luther protested, and we have protested all along since against all superstitions which vitiate Christianity and which have superceded the plain Gospel of the Evangelists; and, perhaps, the time has not gone by yet for much of a protest along that line. But we have done other things. We have put positive emphasis upon the real principles of the Gospel as they shine out in their beauty in the Bible from the lips of Jesus. It is, too, a wrong to misrepresent the tendency of the principle of private judgment which we as Protestants have maintained as against the autocratic utterances of some religious potentate to be accepted servilely. This principle of private judgment is sometimes spoken of as leading directly to anarchy and agnosticism. It may possibly be pushed to extremes but, historically, it has not been so. We have kept ourselves within our moor-

ings and our anchor still holds upon the great primitive truths of Jesus Christ.

Much has been made in previous centuries of the variations in creed between the different bodies of Christians. It is a cheap kind of a thing to my mind to ridicule the creedmakers of the past. They stood and battled for the truth of the living God, for the revelation in Jesus Christ. They marked great eras of thought and the historic creeds of the church show where the battle line was waged and where the victory was won. And all honor I say to those men who, even in the heat and passion of the hour, struggled for the truth and defended Jesus Christ until those truths have been established. We need not be fighting them over and over again. We know where heresy lies and we know where truth lies, and now let us go on and establish truth.

It is a practical advantage that we believe in applying the Gospel and we say that a Gospel which is not applied is a Gospel which is denied. It is no derogation to our time to admit we have not the subtle intellects of the time that made the Nicene and Athanasian Creeds. It is not against us that we do not spin out such rarified theological theories as did the Scotch. There was a time, as you know, when the creeds were divided and sub-divided into innumerable definitions and articles, and doctrine after doctrine was elaborated almost to the extreme; and these very articles of the creeds were made conditions of salvation. They were intellectual through and through. They appealed simply to the mind. If a man assented and gave subscription to them he was saved. If he had any difficulty about them, and could not suppress his doubts, he was condemned to damnation. Salvation and damnation depended on accepting or repudiating a creed. It was entirely metaphysical.

You have heard the definition of metaphysics which a certain Scotchman gave and which might apply to the intricate creeds when they were made tests of being Christians: When asked, "What is metaphysics?" he said, "Weel, when a mawn gets to argooin oop an' oop, and doon an' doon, till nae one kens whawr he is an' he dinna ken whawr he is himsel'—that's metapheesics." I have said before I do not de-

nounce those creeds. They were good as an intellectual showing where the truth might lie, but ought never to have been imposed as tests of Christian life or discipleship or as conditions of membership in Christ's church.

You have perhaps heard of the Scotchman who got to arguing passionately upon some of the questions of theology. There was a taciturn neighbor sitting at their table smoking his pipe. By and by the disputants got so excited they waked up a dog lying at their feet, who rushed out and began to bark vociferously, whereat the silent neighbor said: "Keep still, you brute; you don't know any more about it than they do."

Going once into a Scotch village, a stranger said to a villager: "How many Christians are in this place?" The man answered: "Only two, me and Jamie Sutor, and I sometimes hae me doots about Jamie."

We are getting to see that the Gospel of Jesus Christ is far simpler than a set of metaphysical puzzles. We are ringing the changes upon the simplicity of the Gospel, not upon it subtlety. If you should ask some good man who is going to church and trying to love his neighbor and serve Jesus Christ how to define the atonement, the Trinity, the inspiration of the Bible and to separate one theory from another, he would be floored immediately. These distinctions do not enter into his mind from one year's end to another. They do not make any contribution to his life's forces. They do not help him to be good. Jesus Christ came and His Gospel is broad and simple. He defined it: "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thy neighbor as thyself." St. James gave this adequate definition: "Pure religion and undefiled is to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world."

You have sometime heard of the good honest German, who was wanting to join a church and they brought him before the session and commenced to ask him all sorts of questions about the atonement, inspiration, and the Trinity; but he only stared stupidly at them, until, by and by, one of the questioners turned toward him in some contempt and said: "Anyhow, we hope you love the Lord Jesus Christ." And

the good German immediately cried out, as his face lit up: "Yah, yah! Ich liebe Jesus!"

I rejoice in the fact that the great Presbyterian Church has taken such broad ground, namely, that whatever subscription of creed may be required of their ministers, for the laity there is but one thing necessary and that is to confess loyalty to the Lord Jesus Christ. I would say that was the only test we might put to any one in any of our churches. Let all the churches come together on that one confession. The test is not to be on the creed, because men must think differently and divide into different philosophical schools. We can have the conviction of love to the Lord Jesus Christ. The confession of Jesus Christ is found in the life which is like His, in following in His steps, in offering obedience and in serving his brethren, according to His own exposition: "Inasmuch as you did it unto one of these my brethren, even the least, ye did it unto Me."

Well does Longfellow ask:

"Must it be Calvin and not Christ?
Must it be Athanasian creeds,
Or holy water, books and beads?
Must struggling souls remain content
With councils and decrees of Trent?
And can it be enough for these
The Christian Church the year embalms,
With evergreens and boughs of palms,
And fills the air with litanies?"

No, the emphasis must not be put upon creedal forms and elaborations of metaphysical theologies but upon the life which is the true confession."

"For others a diviner creed
Is living in the life they lead,
The passing of their beautiful feet,
Blesses the pavement of the street
And all their looks and words repeat
Old Fuller's saying, wise and sweet,
Not as a vulture, but as a dove,
The Holy Ghost came from above."

Just as it is with creeds so has it been with various denomi-

nations growing out of the creeds. They have had historical backgrounds and incentives and each denomination has stood for something vital and essential, some aspect of the truth, not, perhaps, sufficiently magnified elsewhere. As Christians we might wish to-day that we could begin again, begin with more unity and not have quite so much separation. We will say now that there ought to be, if not union of the various denominations into one great body which seems a little far off and not, perhaps, a thing to be worked for or prayed for unless it comes naturally, bringing together of the smaller bodies, which have separated from the larger denominations, so that we shall have just a few great denominational families representing great crucial principles. Let the various Methodists come in and join one great Methodist body and let the Baptists and the Presbyterians do the same. The churches are getting nearer and nearer together. All are rejoicing that the old schisms and dissensions are passing, or have passed altogether. Who is not glad that the old bigotry is passing and is pretty well obsolete. My father used to tell me that when he was a boy, he would go in the morning to the Dutch Reformed Church and hear the Arminians thoroughly gone over from the pulpit; but in the afternoon he would go with his mother to a Methodist church, and there the tables were turned and the Calvinists came in for their share. Let us rejoice that that day has vanished.

I have read the revised Presbyterian creed and I could subscribe to it as a Methodist. In the opinion of many the Presbyterian Church is setting the pace to-day in the revival work in which Methodists have hitherto been foremost. There should be no jealousy in view of success in such work, but there should be Christian rivalry and emulation in the whole work for the salvation of man. There was once a Roman Catholic priest in Ireland named Father Bray. He was a very witty old man and not very learned. At one time at a public dinner, Earl Spencer, thinking to have a little sport with him, turned and said: "Father Bray, we understand you are a very learned man. Won't you please tell this company what is the difference between the cherubim and seraphim?"

"Whist," said Father Bray, "there was a bit trifle of a difference between them some time ago, but it is all made up now."

There are a number of things which have been bringing us together. In the first place, we have all put Christ in the center. Our theology is Christocentric. To our credit, it ought to be said we are not so much discussing Jesus Christ as we are trying to follow him. He does not ask us that we should make definitions and imprison Him in them. We cannot do that. He is greater than any of our definitions. When we thing we have elucidated Him, confined Him in diagrams, we know we have failed. He does not ask us, I say, to understand, comprehend and define Him. Rather, He says, "Follow Me." To-day, putting Jesus Christ in the midst and having in Him a common basis for our belief, we all of us are gathering around Him and drawing together. We are all delighted to follow our Leader and obey our Master.

Another tendency which is uniting us is the impulse in our modern times for a renewed study of the Bible, a critical and reverential study. I have little sympathy with the alarmists who imagine that modern methods of investigation are influencing men against the Old Book or rendering it less sacred. It is being studied by hundreds and thousands of the growing generation with new ardor and enthusiasm.

I think that ministers have been brought nearer to each other by their fraternization. They mix with each other very socially for the interchange of ideas and there is scarcely a book that comes from the theological press but all clergymen of whatever denomination buy it and consequently they all get to thinking on the same lines. I read the other day about a man up in Canada, who went into a church and thoroughly enjoyed the sermon and the whole service. But when he came out a horrible revelation came to him; he had been in a Unitarian church and did not know it! As editor I have to examine the periodicals of all denominations and creeds from all over the world, and it is borne in upon me constantly, as I read the Roman Catholic and Jewish and various Protestant journals from the United States and all over the world, that

the things we are striving after are fundamentally the same —the things of righteousness, the uplift of the human race. Differ as we may and broadly as we do, the heart and purpose of all are the same. Our Sunday-school movement has brought us more closely together. The Young Men's Christian Association is another. The Laymen's Movement is still another. This latest movement is one that ought to inspire hope and confidence into every pastor's breast. We are seeing multitudes of laymen rising up and proposing magnificent plans for the Church that almost take our breath away. When the laymen deliberately say that next year it is possible for us to raise three million dollars, and the year after four million, and the year after five million, and the next year six millions for missions, it rather stuns us. We preachers do not dare to smile—because we might fear being smiled at if we made such seemingly impossible proposals—because they are laymen and practical men. But the plan is not absurd, and let us believe they are going to do it. In the Methodist, Baptist and all other churches these laymen are rising as a mighty host and forming themselves into missionary society. The Sunday-school superintendents are banding together. The various brotherhoods are drawing into co-operation and planning great social and redemptive campaigns. The Temperance movement is uniting us all into one great League. It is a glorious day we are living in, one to give heart and hope to every worker for Jesus Christ.

Then, again, we are not only brought together by these various movements and the practical work of political, industrial and social reform which lies before us, but we are confederating in the foreign mission fields. It is my intense conviction that we do not want to carry our little divisions over to the converts from heathenism and perpetuate them there. What is the use of trying to explain the differences between the Methodists and the Baptists and the Presbyterians and all others to the Chinese? We cannot instruct them in the details of our differences, if we wanted to. It would require a course in historical theology. We could hardly get these distinctions into the heads of Chinamen. What would be the use of it? Let them take the simple Gospel of Jesus Christ.

Let them be without complications, without the metaphysical variations of the past. If they take the New Testament and build on that, it will be enough.

As far as the foreign territory is concerned, why should there be any unseemly scrambing between the various denominations? Why should there be overlapping in our supply of the needy districts? We want the whole country thoroughly evangelized, no part overlooked, but giving to each church what each can do thoroughly. If there be one field among the heathen harder than another and less inviting in promise of results, that is the one any true church of Christ should covet. We ought to rejoice each in the success of the other, for the victory of one is the victory of all and the hardship of one is the concern of all.

Why should we feel envious when one church seemingly "gets ahead" of another? I remember in one of my parishes in Duluth, where the spirit of competition was rife in that new city at that time, one of my members came to me and said, "the Presbyterians got in thirty-five additions yesterday; you have got to get a move on you." In Seattle, where they had a Methodist church in a new addition in the pine woods, it became a question as to whether the Methodist Episcopals or the Methodist Protestants had got there first. I think there was a difference of two hours. I said in our preachers' meeting: "There's a lot of country around here unoccupied; and if these brethren want to take that place why not let them have it?" But my position was counted heretical—almost traitorous to my church. This world is a mighty big affair, and there is room enough for us all, and we want to map out in concert the work that needs doing and make the proper and best assignments. We are doing so in the Philippines and in Porto Rico, and we want to associate ourselves thus all over the world.

A bishop of the Protestant Episcopal Church walking in West China said he met a company of missionaries who came together to do him honor and to greet him. They assembled from the surrounding country and among them he saw a Roman Catholic priest. He was frankly astonished in seeing him easily mixing in with the Protestant missionaries. He

openly expressed his surprise to the priest, when the good father replied: "Oh, sir, over back there the things which divided us seemed to be big and important, but when we get out here, facing all the superstition and ignorance, they fade out and do not amount to anything at all."

Lately, in a Roman Catholic exchange, I saw an editorial which summoned Roman Catholics and Protestants to cease criticising each other, to co-operate practically and put up a combined defence against the atheism, materialism and anarchism of the day. We need a combination of all the Christian forces against the anti-Christian combinations arrayed against us. Upon the face of it, I say, that was a grand appeal and I pray that some day, in God's great future, purged of all superstition and error, that great Roman Church may, indeed, clasp hands with our Protestantism in active work. Then there shall be in that one great irresistible host standing against all things opposing our Christ and His cross.

We have in America a frontier yet, although it is rapidly diminishing. We have flooding in upon us millions of immigrants, and sometimes we do not know quite whether the native born have the dominance here in America or not. I saw the other day a newspaper story representing Patrick McGinnis speaking to his wife Bridget and saying, "This warrd uv ours is the most cosmopolitan warrd in the city, I believe. There's as many as a dozen nationalities here. There's Eyetalians, an' Roosians, an' Jews, an' Germans, an' Scandinavians, an' Bohemians, an' Hungariaans, n' Chinese, an' Japs, an' Frinchmen, an' Dutchmen, an', an' one more—Well—begorrah, it's gone from me." "Oh," said Bridget, "perhaps it is Amerikins." "Yis, yis, Amerikins—that's it." That is about the way it seems in our great cities like Cleveland and Chicago and New York. Not long since I saw in print a brand new nationality, and it was spelled something like "Krejmer," but where they came from, or who they are I have not the faintest idea. We have got a great problem on our hands with these people.

The other day in one of our ministerial meetings, one man said: "We have no duty to these people, they are foreigners, and do not speak our tongue; and they are Roman Catholics

also." I said, "Suppose they are. Suppose there would not be the ghost of a chance of converting to Christianity Russian Jews, much less making a Methodist of them. Nevertheless they are men and women and upon the basis simply of common humanity and in the spirit of Good Samaritanism, we have an obligation to minister to them. They are citizens here, brethren of ours, and we are to raise them up into comfortable conditions of life and make them a free people in a free country. The public schools are doing a wonderful work in the spirit of Christ. In the school, Heinrich and Pierre and Bill and Hans and Jacques are all mixed together as if in a caldron, and they are being stirred with a great educational stick; and from the alembic results the future American. Those young fellows graduating from the old school-room will not have the old bitterness of the Jew and the Christian against each other, or of the Protestant and Roman Catholic. They will glory in being each and all Americans and in standing under the folds of the glorious American flag. Sometimes we think the American bird of freedom has too miscellaneous a dish set before him to masticate and digest, but he is doing it in pretty fair shape. In the city of Cleveland a boy was attending the public school. He was unwashed, uncombed, and wore rather dirty and slatternly clothing. The teacher remonstrated with him and at last sent him home with a note to his mother. After a few days he came back washed up, his face shining as with hand sapolio, his hair smeared down with grease, a new suit of store clothes on, and his whole person simply deluged with cheap perfumery. And he bore this note from his mother, which said nothing more than this: "Smell him now!"

We are trying to renovate and make over again these various nationalities that are coming to us. We have a great social problem. Some say the Church's only business is to save souls, forgetting that what we want to do is to save men and women and not discarnate, disembodied spirits. And we must find a way of approach to them. In order to make them willing to listen to the Gospel, we must get them in condition to receive it. To furnish pure water, good sewage, recreation parks, decent wages paid, and opportunity

afforded for breaking away from surroundings of drink and social vice so that lives can be lived decently—all this is the Church's business.

Some time ago I listened to a long paper by a learned judge about the decisions of the courts on the labor situation, and at the conclusion I said: "Judge, you have not even yet told us the way out." The judge answered, "There is no way out that the lawyers know, nor that the courts know." The only way out is the religious way. Only as men shall learn to love each other and live according to the Golden Rule, in the spirit of Christ, will there be any solution of the difficulty. I pray that the spirit of brotherhood may increase between laborers and capitalists, and that after awhile we may actually realize the truth of Burn's noble song, "A man's a man for a' that."

During our Civil War a soldier lay dying on the field of battle, and a chaplain came his way and began his spiritual ministrations. But the soldier moaned and murmured, "Water, water!" The chaplain went away and filled his cap with cold water and refreshed the soldier. He commenced again to read to him from his Bible, but the soldier whispered, "I'm so cold." The chaplain took off his coat and covered him, and again essayed to comfort his soul. But the soldier complained, "I suffer so, I am in such pain." The chaplain then bound his wounds and made him as comfortable as he could. Then the soldier looked at him and said: "Mister, if there is anything in that book that makes a man do what you have done for me I want to know it." That is the way, by ministrations, by practical help and sympathy, that we shall lift our brothers up, and as we love them they will get a glimpse of the Love eternal that is above them.

We want to have united organization against that gigantic evil of our day, the iniquitous liquor traffic. We are awake in the Buckeye State. Every day brings the ringing news of victory. Sixty counties have voted dry, only nine have gone wet. We are going to clean up the whole state, and Indiana is going to follow and the whole central west will be devoted to temperance. In a late brewers' convention they said: "We must stop the ministers. We must choke off those

ministers who are forever preaching on prohibition.'' But that is a rather impossible task.

We are working there as I know you are here for pure politics. God be praised for the new patriotism, for the kind of men who are coming to the very front, not like some politicians of the past, who wriggled themselves by duplicity and chicanery to the top of the column of liberty. Men like Hughes and Hanley and Folk and Johnson are the men we want to honor. They have been glorious examples of straightforwardness, efficiency and integrity.

True religion is not exactly like John Bunyan's representation in Pilgrim's Progress, where Christian runs from the City of Destruction to save himself alone, but leaves his wife and children behind him; and he stopped not an hour in Vanity Fair to speak a saving word of warning to those frivolous and foolish dissipators there. We are seeing that Christianity is not individualistic but corporate. It means the establishment of the Kingdom of God everywhere, in every department of life—domestic, social, educational, commercial, political—wherever men work and labor and struggle. God's will must be done in Heaven and on earth. The New Jerusalem is progressively coming down from Heaven. Jesus Christ came preaching not ''Repent, for if you do, I promise you Paradise.'' Rather, He cried, ''Repent, for the Kingdom of Heaven is at hand. I am here to organize it, to permeate all institutions with the divine spirit, to regenerate this world, to bring it back to the Father, to institute sweeter laws and customs and make possible a clean life among the millions of the race. I want those to enlist under my banner who would help me in this. You cannot do it as long as you are handicapped by your vices. Leave them behind you and then come and follow Me for the redemption of humanity. Repent for the Kingdom of Heaven is at hand!''

Brethren, there are many, I am convinced, who would respond to such an appeal as this. It would strike a chord in the chivalrous breast of many men of to-day. There are those who, when the appeal to accept Christ is made, reply carelessly: ''I will take the chances, I do not want you to worry about me. Do not be concerned. But I say in reply: ''I am

not so concerned about your individual welfare but about the use you should make of your life for others. I want you to give yourself in service to humanity and make the most of yourself in doing good.'' If they will do that, all will be well. Let the millions of the laymen of the Christian Church come to church, not simply to hear a sermon and then go home and criticise the minister. My friends, there is a far more serious problem than that before us to-day. What is wanted is to go into religion with the same force that is put into business. Then it will be a succes. We do not need to waste time debating as to the age of Methusalah, or the size of the Ark, or where Cain got his wife, or whether the whale swallowed Jonah. We don't want to spend hours discussing atheism, agnosticism, secularism, pantheism. We are doing a great work and we cannot come down. I do not know how moral evil got into the world. Let our critics tell if they can. I know it is here and as a practical thing we are to join Jesus Christ in destroying the works of the devil, and shoulder to shoulder let us keep at it until the Millenium dawns!

Mr. Ferris then introduced the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions of the Protestant Episcopal Church, who spoke of the supreme importance of Christian unity and illustrated the hindrance that comes from lack of this unity by calling attention to the present conditions in the East, where Christians are rapidly crystallizing into separate organizations with no other reason for the same than that people who had brought to them the Revelation called themselves by the names that the native Christians had adopted.

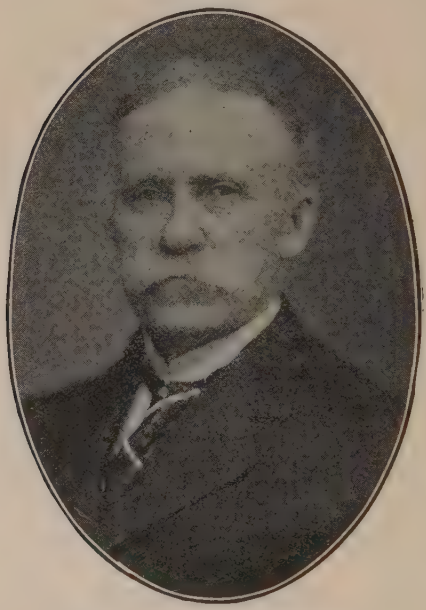
He closed by begging people to remember that in praying for unity one would do well to make a point of including all of God's family, since there is no such thing as Church unity to be thought of as possible that did not include the Greek and Roman Churches.

Home Missions and Evangelism

How a University President Views the Subject.

By Harry Pratt Judson, LL.D.,*

In taking the chair to-night by courtesy as your presiding officer, it is by no means my purpose to make an address. The addresses will follow, and yet perhaps I may be pardoned if I speak a few prefatory words.



HARRY PRATT JUDSON, LL.D.

We are gathered here to-day in Philadelphia representing some score or two of Christian churches out of the many in our land, and as we look one another in the face, I fancy you find it as hard as I do to tell which is which. As we look around the country and study the diversities among our various organizations, it seems to me that these differences fall in the main under two general heads. They are differences in some forms of speculative theology on the one hand and in the next place they are differences in the form which we prefer to give to our respective church organizations. In short, we differ in what? In metaphysics and in machinery, and that is all.

Well, now, as to the first of these points, difference is abso-

*President of the University of Chicago, and Chairman of the Popular Meeting in Witherspoon Hall, December 4.

lutely inevitable as long as human nature remains human nature. You cannot get this body of men to agree on points of metaphysics. Many of us are like the old Presbyterian knight of Hudibras—my Presbyterian friends will pardon the allusion. You remember the bold Hudibras "could distinguish and divide a hair 'twixt south and southwest side." We could all do it more or less in our theology, and it is very comfortable, therefore, that we have these different forms of church organization where we can each rejoice in his own particular kind of metaphysics and that cannot be changed.

Again, so far as the structure of our church organizations go it seems desirable that we should have different forms to suit all the different kinds of ideas in this republic of ours. Now, in my own church, the Baptist church, we manage to get along with great peace and comfort without any bishop. It does not follow that we have not the greatest respect for those other churches that enjoy the institution of the episcopacy,—for them it is an excellent institution; we do not criticize it. But, on the whole, isn't it well that each should be able to go his own way? In a free country nothing else is possible. Therefore, the idea of Church amalgamation, it seems to me, is entirely chimerical.

But, if we turn to the other side of the picture, we find that all these different Christian churches in point of at least one or two of their great final ends in this world, that is, the bringing about and preserving of social righteousness, are practically absolutely identical; and if so, then and there our diversity becomes a misfortune, because the scattering of our resources, the breaking up of our energies into a multiplicity of different organizations, simply fritter away our energies, weaken their force and largely destroy the efficiency of Christian people in our land. Then it becomes our duty, it seems to me, to find out wherein we can unite to accomplish these common purposes for which God's Church was founded on this earth. That is what the Federal Council means, as I understand it; and may I say to the Executive Committee, what we want is for it to show us some way in which we can do that.

May I say one word more? It is often said that in our

churches the vast majority of those who attend are women, and that men are scarce. I have seen the day in a Christian church when, in fact, a man has felt, well, somewhat like an island in an ocean of femininity. Is that because women are better than we are? I don't think so. Their ethical standards are as good as ours; whether they are better, I don't know. They are different, that is the main point; and here, it seems to me, is the essence and the reason why the men do not flock to the churches.

Why, gentlemen, in our churches we do not give a man a man's job, to put it in plain English. Stop and think. In the old days the Church had what? Besides the exercise of worship, besides developing the spiritual life, it had what? It had charge of the whole field of education. It had charge of the whole field of charity. It practically controlled statesmanship and politics, every one of which to-day to all intents and purposes has been taken over by the State, leaving the Church to a far narrower field. Now, if we give our men the kind of things that men are accustomed to do in their business, in their professional life, for the Church, those things they will do, and the men will be found in any numbers enough to do them; and, therefore, I say—may I say to the executive committee—what we want, I believe is to show us the way towards certain specific tangible things on which we can unite and which we can do more efficiently together than divided, and things of large moment, dealing with great problems of human nature and social life, that draw out all the best forces of our entire Christian bodies, men, women and children, together to do the work of God in this world. Here the Federal Council has a great field.

Evangelism the Message for the Hour

Fervent Plea for a Church of Yearning Souls

By the Rev. Charles L. Goodell, D.D.*

In whatever way you look at it, the gathering of this great Federal Council is most significant. Whatever form our discussion may take, we are at heart concerned with only one question, the spreading of that glorious evangel which challenged the Son of God and consumed Him with its passion.

THE REV. CHARLES L. GOODELL, D.D.

Whatever theological differences we may entertain, we are coming to understand that the chief obstacles to the spreading of vital Christianity, are not of the head but of the heart. We are persuaded that the amount of time given to apologetics in pamphlet and in pulpit is really out of all proportion to the relative importance of the theme. The supreme questions that confront us, are not of theology, but of religion; not of theory, but of life. The secret of the Lord is not with those who speculate, but with those that fear Him.

We have passed through an epoch of criticism and it has not been without its value. The great foundations of faith stand unmoved. The testing of our weapons has proven them to be

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of celestial temper,—the time has now come to use them with a stout arm and a mighty faith. I would not minify the value of sound doctrine, but a doctrine may be only the skin of truth. It is only when a living soul enshrines the truth, that it comes to be of power. In the old castle at Warwick, you will see the dinted helmet and breast-plate of Oliver Cromwell. It is but a useless relic and only the fussy caretaker keeps it from the gnawing tooth of time. But once the good round head of Oliver was under that helmet and his stout heart beat under that helmet and his stout heart beat under the breast-plate. Then there was power in them and thundering down at Dunbar to the shout: "Let God arise and let His enemies be scattered," they were invincible.

The message for to-day, is not so much the critical as the evangelistic message. President Mackenzie, of Hartford, has well said, "Evangelism is the only true regenerator of the human heart, the only cleanser of the nation."

I make a plea for the evangel in the place where it is most needed, in the round of daily life. I plead for the revival of home religion; for the setting up of the family altar. We are too busy for our devotions, but in that we are unmindful of history. Our Pilgrim Fathers knew that that would be a successful day which was bounded on the east by supplication and on the west by thanksgiving. We are off to business and our children off to school without the uplift of spiritual communion,—but Martin Luther used to say, "Prayer and provender hinder no man in his journey." No evangelism will be better than that which has its center in the home circle. A solicitude punctuated with tears is not soon forgotten and many who strayed into a far country are brought back to home and God by the strong tug of a love which never failed.

In our church work, the call of the hour is for something that will bridge the chasm between the institutional and the spiritual. The aim of the Church is not fully reached when it becomes simply a purveyer of amusement. The nexus between the parish house and the prayer room is a soulful Christian pastor, or layman, whose steady personal solicitude makes the institutional to take on the spiritual meaning and so becomes an inspiration to a better life.

The imperative call is for Christian enthusiasm. "Ian MacLaren" who has but lately passed into that unseen holy towards which all men hasten and who will not be accused of thoughtless intensity, has left for us a message we do well to heed: "A man may be keen about many interests, but of all things, he ought to be keenest about religion." We are indulgent to enthusiasm in many departments. Why should polite toleration for any man's hobby harden into persecution, when his mania is the Kingdom of God? Why should a gladiator or a foot-ball player, be sane and St. Paul be mad? The world is quite likely to call an enthusiastic Christian eccentric. What is eccentricity but motion from a different center? If anyone believes that the Kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possesses and himself to further its advancement and victory.

We hear much about social discontent, we see evidence enough of its presence in the body politic. What we need as an antidote to it is a divine discontent in pulpit and pew and an unrest on the part of the Church that will not be satisfied until it has thrown its self without reserve into unselfish service for its kind. It is the self-satisfied Christian who is a mill-stone about the neck of evangelistic progress.

Socialism and labor reformers are showing us a passionate idealism and are setting us an example in their propaganda that should startle every Christian heart,—and the greatest contribution which the Church can make to the settlement of the world's needs, would be to contribute from its own life, the spirit of Jesus to the settlement of those questions which stir our age. Shall Socialism surpass us in devotion and Science usurp the Church as the herald of immortality?

We have come to a fateful hour. We must join issue with ease, indifference, materialism, skepticism and outbreaking sin. If we are heartless and laggard, the ancient curse which fell out of Heaven will smite us full in the face: "Curse ye, Meroz, said the Angel of the Lord, curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

Before we can do evangelistic work, we must have the

evangelistic heart. To gain that, it would seem to be necessary simply to catch His spirit, whose name we bear, as He walked among us in the flesh. His characteristics were all compressed into a single sentence: "He had a passion for saving the lost." In a single chapter, He gives us the story of the lost coin, the lost sheep, the lost son, and it all leads up to the sublime declaration: "The Son of Man is come to seek and to save that which was lost." His devotion was to the uttermost and so it happened that the world has had but one Christ and it will never need another. May I ask what right we have to bear His name if we do not share His devotion?

In our time a man's fortune is made if he can save anything that is being lost. By-products once wasted, make men rich. The rag-picker mounts from hovel to palace, the dump heaps of the mines are making fortunes. If one had the cotton seed that has been dumped into the Mississippi, he would be a millionaire. Edison plied the shovel and the bar to little effect in the low grade fields of Jersey, but he winds an electric coil around his iron bar and the wasted metal is yielded up by the relenting sand. We have been building monuments to those who could massacre the most. In the cathedrals of Europe and in the parks of America, you will find ten monuments to those who have destroyed their kind to every one of those who have brought the world light and life; but a better day is dawning. Seven years ago when France made up its list of Immortals, Napoleon, the greatest of butchers, headed the list, but last year it made another roll of its noble men, and Pasteur, the saviour of human life, stood first. There is another Book which has the list of God's Immortals and above that list it is written: "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars forever and ever."

I make my plea to-night for a Church of yearning souls. A wise man has said: "No heart is pure that is not passionate, no virtue is safe that is not enthusiastic." In my round among the churches, I have met many facing toward Emmaus and traveling alone, I have found comrades of the Leaden Heart and knights of the Juniper Tree, but I covet for us all membership in the Society of the Burning Heart, the

same Society that the travelers to Emmaus joined before the night fell and whose members lit the world with their glowing light. It was true of the Master: "The zeal of Thy House hath eaten Me up." We might well examine our own hearts to see if we have something of His temper. In the old days: "Zeal for power consumed Cæsar, and the love of praise consumed Cicero, and lust consumed Anthony." Why should it be a thing incredible that love of souls should fairly consume the heart of the Church? When the Master went to prayer, He went with strong crying and with tears, and Moses praying to God for a rebellious people who even then threatened his life, cried out in his yearning: "Forgive their sin, and if not, blot me, I pray thee, out of thy book." Paul shared his Master's spirit and cried: "I could wish that I myself were accursed from Christ for my brethren's sake." In all the ages since that time, it has been through the agony of yearning souls that the Church has won its victories. We hear Brainerd crying out: "I wrestled for the ingathering of souls; I was in such an agony from sun half an hour high until near dark." Jowett in his little classic, "The Passion for Souls," gives chapter after chapter that is enough to stir the heart of the dead. You will remember how Finney betaking himself to prayer lost his strength but gained his power. If we are to speak with tongues of fire, we must have a heart of flame.

The object of a yearning heart is the winning of the world to God. To be equipped for that, we must sit at the feet of the great Teacher. I take it that we are all ready to listen to His words to His disciples: "I will make you fishers of men." Jowett quotes the quaint words of Isaac Walton in the preface of his "Complete Angler": "To the reader of this discourse but especially to the honest angler," and he reminds us of Walton's declaration that neither fishing nor fencing can be taught by words. "I will make you,"—nothing is so powerful as His own example. If the example of Washington and Hancock made generations of heroes for America, the example of our Christ ought to be sufficient inspiration for untold millenniums of Christian heroes. We sound the praises of our missionary heroes and with good reason. Coke and

Carey, Livingstone and Taylor, Williams and Judson, Morrison and Paton, are true heroes of the Cross.

But what are missions, and what are purposes? These men are sent out to evangelize the world. Yes, but what are we doing in our churches at home? Is devotion to God in unceasing and uncalculating service more required in Africa than in America? If it is good to hold street meetings in Bombay or Peking, why is not an equal service worth while in New York or Philadelphia? We hold our farewell meetings and ride down to the dock and see our missionaries off, and when the ship swings out into the stream, we get into our automobiles, saying:

"Poor fellows, how much fun they will miss."

But are we not all challenged to the same surrender and the same devotion? There is but one standard of devotion and it applies in every field. World-wide evangelism is the message of the hour and it is as imperative in the Occident as in the Orient. It is self-denying service that counts, counts everywhere. How came a worldly reporter to write chapters that read like another Acts of the Apostles? It was because Stanley met Livingstone in the heart of Africa and saw in him the temper and spirit of his Master. How was it that George Romanes, the clear-headed skeptic, pillowed his head at last upon a mighty faith? It was because he read a letter from a missionary who was counting not his life dear. Ah yes, when the world sees the marks of the nails in the palms of the Church, it will be no longer faithless but believing!

"The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails
And head winds right for royal sails."

May I now pass to indicate how the spirit of burning zeal may best make itself manifest to the world? All are agreed that the problem of the hour is at root the problem of the individual. I know men grow weary with the slow process of counting units. They would like to lift society to God by thousands or by generations and make nations Christian by an edict. But he has studied history to little effect who talks that way. If you wish to know what kind of Christians an

edict makes, look to the days of Constantine and you have your answer. When the Church was founded, it was because Simon found Philip and Philip found Nathanael and no better method has been devised since that day. Anything that will roll upon the Church,—ministers, and layman, a sense of personal responsibility, is a thing to be desired.

The message which I now wish to bring is the message of a pastor and you will not misunderstand me. Let nothing which I shall utter be considered as an attack against those great concerted movements where many pastors and churches are united under the leadership of such a man of God as Dr. Chapman, or Gipsy Smith or others; but I think we all agree that the ideal condition is that in which the individual church and the individual pastor undertake the care of their individual field. No father wishes to adopt children when he can have children of his own. One great evangelist may do unspeakable good, but the demand of the hour is not so much for a score of great evangelists as for a hundred thousand consecrated pastors and ten times as many consecrated laymen, who shall unite their efforts for the advancement of the Kingdom. We must come into personal touch with our people. We must know their heart-ache to share it. The Church must know the agonizing pain of motherhood if she is to know the unspeakable joy of new-born children nourished at her breast.

I am quite aware that this great company holds different views and adopts different methods in the unfolding of the Christian life and the building up of the Church. It would ill become me to claim clearer thought or wiser methods than my brethren, but however much we differ in method, we are all agreed in the necessity of some birth from above and we may each say to the other, "If thy heart is as my heart, give me thy hand." Whatever our differences, there is one thing we must have,—it is that which makes the yearning heart—love for the souls of men. It cannot be simulated, we must really care for the souls of men and "care to care." If we wear a mask, it will slip some day and all the world will know what God has known all along, that we had but a stolid face and a heart of stone. It is by the medicine of a loving heart that dead souls are brought to life. Our Saviour broke His

heart for those He loved and "if we do not bleed, we cannot bless." Sin and pain and death have not gone out of fashion. David cries ceaselessly from his chamber over the gate: "Would God I had died for thee, O Absalom, my son," and still the mourners go about the streets. If we do not feel the world's woe, we cannot heal it.

What has been your labor under the sun and what have you to show for it? If fame was the object, and you won it, you found how empty it is and how soon men are forgotten. If you have sought for wealth, you have found it hard to win and easy to lose and a bitter thing to hold if it has been won at the cost of truth and love. All these end here. It is threnody and thanatopsis and we go out emptyhanded. When we go up to our chamber for the last time, only one thing will count. There is but one business which is worth while. To undertake it, the throne of Heaven was emptied that the mansions of heaven might be filled. It challenged the Son of God and consumed Him with its passion.

I have no question as to what thrills the heart of God, for Jesus said: "He who has seen me, hath seen the Father." I know God is interested in every sacrifice that we make for Him for when Jesus set up His temple of fame, He gave one of its chiefest places to an unknown widow, who cast into God's treasury all she had. I know God cares for His workers, for I saw Jesus with a towel about His loins, wash His disciples' feet. I know God will be merciful to the repentant for I saw Jesus write the accusation of the woman in the sand and scratch it out. I know He is a God of the yearning heart, for Jesus paints a picture of a father waiting by the roadside for a bad boy coming home. He sees him coming and runs to meet him and will not begin the feast until the prodigal sits, clean-robed, at the head of the table. This is the evangel which we are to preach. The only love which never halts and never fails, is the love of God for a lost world. We are to interpret that to the sin cursed and the desolate.

Concerning that evangel, there is only one verdict in earth or hell or Heaven and this is the verdict: "He that winneth souls is wise."

The Church in Evangelistic Work

Passion, Pathos and Power in the Ministry

By the Rev. J. Wilbur Chapman, D.D.,*

I have the privilege this evening of speaking to you of a work which may very well be presented in the city of Philadelphia, because it was born here, and, being born here, first as a city movement, it was so faithfully encouraged and carried on by the pastors of the city that it has swept through a denomination until it has literally come to be true to-day that the average Presbyterian minister stands committed to the spirit of evangelism of the best sort.

THE REV. J. WILBUR CHAPMAN, D.D.

This work of which I am to speak this evening unites two of America's great laymen,—I suppose two of the greatest laymen of their generation. The one was the distinguished evangelist, D. L. Moody; the other is the distinguished citizen of this great city, I suppose in every respect the most distinguished layman of the denomination of which he is a member, and I have an idea that when the history is written men in other denominations will agree in saying that he is one of

*Executive Secretary of the General Assembly's Committee on Evangelistic Work of the Presbyterian Church.

the greatest men of his day, in that he has given himself so unreservedly to Jesus Christ and has not only given himself, but has so consecrated his vast wealth, in order that by the expenditure of a portion of this wealth men may be brought to Jesus Christ; and he is Mr. John H. Converse, the man whose heart is as broad as the world and whose sympathies reach out after men of all classes and conditions.

D. L. Moody was making an address in this city, and turning to Mr. Converse he said: "Some men ought to start a tent movement in this city, and the tent movement ought to go on when the churches are closed;" and the tent movement was started by the ministers and the laymen of the city, Mr. Converse joining with them. When they found that a city could be moved by the preaching of the Gospel in the summer time, then the question was asked, Could not a denomination be moved? And in this city of Philadelphia the first evangelistic committee was appointed, and through all these years other evangelistic committees have been appointed until, as I said a moment ago, it is literally true that the entire Presbyterian Church stands for evangelism of the very best sort. As the representative of that committee I have the privilege of speaking this evening.

The work has received the approval of all classes and conditions of men. The movement was tried in the city of Denver, and the real estate exchange met and said: "This is worth while, and we will approve of it, because they said with a smile and half in jest, if it can be sent out through the Associated Press that Denver is a religious city, we will sell more lots," but of course we did not attach so much importance to that. It was tried in the city of Dallas, and the Get Together Club said: "If we can endorse this movement and Dallas can be moved religiously, then the people of the Southwest will find that we are a religious city and more people will move in;" but we did not attach so much importance to that. Laymen all over the country have said that the work would have their approval, I suppose because the work was so closely associated with the distinguished layman in this city.

We were conducting a series of meetings in the city of Min-

neapolis when Bishop Edsall of the Episcopal Church, gave me an invitation to preach in the Pro-Cathedral. I went before attending my other service, and coming into the Pro-Cathedral I found it crowded. I made my way to the front of the church and was received by the bishop and his clergy, and I said:

"Where shall I preach, Bishop?" I was attired as I am this evening, while the bishop had on all his robes that were due his office.

He said: "Where would you like to preach?"

I said, "Where is the highest place in the church?"

He said, "The highest place is this pulpit here; that is where the bishop preaches."

I said, "I am a Presbyterian bishop, so if you will allow me, I will go up into that pulpit and preach," so I made my way into that pulpit and preached, only to come down to receive the warm handclasp of the bishop, to have him say kind words about the brief message, and then to have the people sing as I passed out to the other service,

"Blest Be the Tie that Binds."

It has received the endorsement of men of all denominations, and I feel this evening that I have the privilege of saying that I present to you a cause that really can unite all the churches of Jesus Christ. We can become one in this work of which I speak this evening. We may differ as to the use of the liturgy, we may differ as to the doctrine, but we can all become one in evangelical work. We are not so very far apart, anyway.

When I was down in the South, in one of the southern States preaching, knowing that I was a Presbyterian, a colored Methodist minister came to me saying that he was very anxious to join the Presbyterian Church for various reasons, but he said, "I couldn't do it because of the doctrine." I thought I might help him and said, "What is there about the doctrine?" and among other things he said it was the doctrine of election. Of course I didn't attempt to explain that doctrine to him to influence him to join the church, but while

I was talking to him a very old colored man, a layman, came up and said:

"Brother, that is the easiest thing that is in the church. Why," he said, "that is the very easiest thing in the church." He said, "You see, it is like this: the votin' is goin' on all the time, and God, He is votin' for you, and the devil he is votin' agin you, and whichever way you vote, that is the way the election goes."

I said to myself, I graduated at the theological seminary, but I never got anything quite so good as that; and I have studied theology some myself, and I have never quite found anything so clever as that. And there is one thing that you can all endorse, I am sure, and that is, that when it comes to real concern for a soul, it matters not whether you are an Episcopalian or a Presbyterian or a Methodist or Baptist; we are all one, so I present you this evening a platform broad enough for you all to stand upon.

Now, if I were expected to speak to you concerning the position of the professional evangelist, I should not think it worth while. God calls evangelists and men who are called by men are not worth while. If I thought that I should be expected to speak to you this evening in order that I might make a plea for the great evangelistic campaigns held in the cities, I should say that it is not worth my while, and I would not have the right to take your time. These evangelistic campaigns do not in every case solve the problems of the city, but they are great object lessons.

Just a very short time ago on the coast outside of New York a little way, a man who kept the light house came in from his home to a little village on the shore. He used his naptha launch to make the journey. When he started back the engine wouldn't work. He took an hour of time to repair it, and before the engine was repaired the storm was on. The night was dark; the waves were mountain high. He was late in reaching the light house—two o'clock in the morning—but the light was there. His old grayhaired mother, seventy-five years of age, had climbed the iron stairway and had kept the light shining, and I think that is about all we are doing in these great evangelistic campaigns in the cities. We are

keeping the light shining and we are putting hope into some ministers and courage into some Christian workers. These campaigns do not always solve the problems of the city, because Dr. Goodell was right when he said that no professional evangelist can alone do this, and no evangelistic campaign that lasts for a week or a month can meet the exigencies of the case.

But I present to you this evening the general subject of Evangelism, and presenting this to you I feel that as a minister of the Gospel I have a right to make the very strongest appeal to you. The resolution passed this afternoon was simply great. I sat in the gallery there I listened and I said to myself, I should like to take that in a leaflet form and pass it out in all the meetings I may conduct and say to the workingmen all over the country:

"The Church of Jesus Christ is not out of sympathy with you."

I was in fullest sympathy with Mr. Stelzle when he said that the resolutions were superb. But, you know, I can think of a resolution that would stir the country more than that would stir it. What is that resolution? That you men, the latchet of whose shoes I am not worthy to unloose because of your scholarship, because of your eminent position in the Church, that you men whose judgment is so much better than mine, that you men whose names stand for so much in the Church of Christ throughout the world,—if you men should meet together and send out an appeal to the whole Church of Christ in America, saying the time has come to pray, for days of prayer and nights of prayer, and days of fasting and times of waiting upon God, I believe that such a resolution as that sent forth, backed up by earnest praying, would shake the Church and move America for God. It is not my privilege to ask you to do it, but I suggest that it would be a wise thing to do it, and if it should be done, then I can suggest to you some things that would come to us.

In the first place, our homes would be better. Did you read the startling statement in the newspapers the other day that in America to-day one marriage in twelve ends in divorce? If that is true, then we would do well to have a bet-

ter home religion. An old missionary came back to this country after he had been twenty-five years away, and the editor of the Examiner in San Francisco said:

"Travel for a month on the coast and then come and let us interview you, and we will pay your expenses;" and the interview was on, and the question that was asked was this:

"What has impressed you the most after your absence of twenty-five years from America?" The editor said he thought that the missionary would say possibly that the sending of wireless messages impressed him most, but he did not. He said this:

"When I went away from America twenty-five years ago almost every professedly Christian home had a family altar, and I have come back to America to find that the family altar is the rarest thing imaginable;" and, raising his finger like a prophet, the old white-haired missionary added, "and when the family altar goes down, I see America's doom." And so do I. Homes better? The only way to make them better is to have an old-fashioned revival of religion.

I was a man grown before I ever visited Washington; then I went to Washington as the guest of Mr. Wanamaker, who was in the President's cabinet, and I was his minister. As I stepped out of the train and got into his carriage and we turned into Pennsylvania avenue, when I saw the Capitol for the first time, I said:

"What is that?" He looked at me as if he pitied me.

"Why, man," he said, "that is the Capitol, and that is the home of the Nation." And I put my face against the glass of his carriage window and said: "It is a great home and a worthy home of a great Nation; but it isn't the home of the Nation."

I would rather take my friend to-night over into New England where lived until recently an old gray-haired man who began every morning with prayer, who closed every day with prayer, who spoke the names of his servants and his children in his petition, who sang the hymns of the Church with his household, and sent them out to their work feeling that angels were about them, and to their beds feeling that ladders were let down from the skies to every pillow; that is the home

of the Nation, and we need homes like that, and when we have them we will have a better state of things.

Second, if there should be sent us such a resolution, we would have an increase in the number of students for the ministry. The time has come to sound a note of alarm because so few men are studying for the ministry, but I can think of a great awakening doing three things: first, changing the Church. You know, I can quite understand how, when a minister has preached his best on Sunday and there has been no response from the pews and his heart is almost breaking, and he goes home, with the deep set eyes and the marks of care upon his face and his head bowed, and his children know that his heart is crushed and his wife's face answers to his own great sorrow—I can quite understand how the boys in that household would not think so much about entering the ministry. Can you not? On the other hand, I can quite understand how, if a man in the pulpit falls below the ideal as to what a man should do who preaches Christ, that the men who sit in the pews—young men—would not have much of a desire to become preachers.

Give us a revival that will stir the Church and fire the minister, because John R. Mott says in that great book of his that in the wake of every revival young men have streamed into the ministry; that after Whitfield's preaching they came by scores, that after Finney's preaching they came by scores, in multitudes; that after Moody's preaching they did the same thing. D. L. Moody's preaching gave us Henry Drummond as an evangelist, gave us W. T. Grenfell as a missionary. I took luncheon the other day in Burlington, Vt., with Dr. Grenfell, and he was telling me that he was so glad to take the service that evening which I had asked him to hold in the Armory, "because," he said, "I was converted in an evangelistic meeting."

"You were?" I said.

"Yes, sir."

"Who was the evangelist?"

"D. L. Moody."

I said: "Dr. Grenfell, tell me about it."

"Well," he said, "I was a graduate from the medical school

and I didn't care particularly about religion, but I heard that Charley Studd was going to speak in Moody's meeting, and I didn't care for meetings, but I wanted to see Charley Studd; so I went down to the great building, stepped in, and there was the champion cricketer on the platform. While I was looking up at him Mr. Moody rose and said,

"'Before Mr. Studd speaks, somebody lead us in prayer.' He said a man rose in the congregation and began to pray and prayed so at length that he was bored, and he said to himself, 'I'll not wait through this prayer, even to see or hear Charley Studd,' and I was just going out, when Mr. Moody sprang to his feet and said: 'Let us sing a hymn while the brother concludes his prayer,' and I made up my mind," said Dr. Grenfell, "that if a man had courage enough to say that, he had courage enough to preach, and I stayed to hear him, and came to Christ."

But I go back to my story again, and say again, listen, if we want more young men in the theological seminaries, let us make our homes better and our churches better, and may God help those of us who are ministers to preach as ministers used to preach with passion, pathos and power.

Third, if we could have this resolution sent out to the Church and men acted according to it,—hear me, the old pathos and power and passion will come again to men. I have for twenty-six years been a minister of the Gospel, but ten years of that time without a church. Six years of that time I was in this city as one of the ministers, and blessed, happy years they were, but I have never found out either in pastoral or evangelistic experience that you were obliged to change your message to win souls. Listen, men! The man who preaches to the crowd to-day and holds the crowd, preaches the story of Jesus Christ and Him crucified; and I hold that in these days, while I pay all tribute to scholars and scholarship, and acknowledge humbly that I am not a scholar, for I have through all my life been far too busy, as some of you men well know, I hold that what this sinsick world needs to-day more than anything else is the old-fashioned preaching where sin was denounced and the Saviour presented, and preachers

preached with a passion. Give us a revival and we will have that.

Fourth, Give us a revival and we will send men out to win other men to Christ. Will you allow me to say that I do not at all believe that the professional evangelist is the hope of the church. I would not turn my hand over to increase the number of evangelists, if by increasing their number I should make ministers to depend on them rather than on what they could do themselves, but if I could give my right arm, I would give it to-night—yea, and I would give my left—if I could contribute to any influence that would fire the ministers in the pulpit as pastors with the spirit of evangelism, which is the spirit of Jesus; for, hear me, the hope of the Church is in pastoral evangelism, and if it is in anything else, it is this personal evangelism. When we can stir our men and women to speak to others about Christ we can save men by the hundred and the thousand.

In one of our meetings a few months ago a distinguished man went down the aisle, leaned over a man who was dressed in rags, put his arm around his shoulder, and said:

"George, you ought to do this; you know you ought to do it," and the tears were in his eyes when he said, "George, I wish you would do it;" and one of my friends who was standing near says he reached up and took the distinguished man's hand and threw it away from him and said:

"Mr. V., go away from me, sir. Why didn't you speak to me twenty years ago when my heart was breaking?"

And one of my friends found in a hotel a man bound with a passion tossing to and fro on his bed like a demon. He held him in his arms until the struggle was over and then said to him:

"Won't you give your heart to Jesus Christ?" and the man looked back at him, then threw his arms around his neck and sobbed and said: "Not in all my life has anybody ever asked me to be a Christian before. Not in all my life."

A minister of a western church was preaching. After his sermon he went down into his audience and spoke to this one and that one, and when he came back one of his church officers said:

"What did the man back yonder say to you?" and he said:

"He told me he had intellectual difficulties." He said, "Would you mind getting his name and telling me where he lives?" He got his name and where he lived, and the next day this distinguished man was there to see him. When the keeper of the boarding-house saw him and said:

"Won't you come in and go into our best room? This is indeed an honor," but the great man said, "No, sir, I will go into your hall bedroom where a young law student is to be found. He went in to the room, sat down, opened the Bible, which was on the table, and said:

"My pastor says you have intellectual difficulties."

"Yes."

"What are they?" And he began to tell him, and before he had finished the first one, it was gone, as you would brush away a cobweb. "What is the next one?" and it was gone. "And what is the next?" and it was answered; and when they had gone through them all, the great man said to him, "Would you mind getting down on your knees? I think I would like to pray with you;" and at one o'clock in the morning he dropped on his knees and the arms of the great church officer went round about him, and when the prayer was over he said:

"And now will you take Jesus Christ?" and he said:

"I will," and the church officer came back to his minister and said:

"I have had many a thrill"—I should think he had,—he was President of the United States, and his name was Benjamin Harrison,—I should think he had had many a thrill!—but, said he to his minister, "I have had many a thrill, but never one like last night, when I heard the law student say, 'I will.'" Give us a revival, and we will have that.

And, brethren, listen to me! I have changed my mind about the kind of a revival we need. I used to say we need a revival to get more people in. I do not think it. I think we need a revival in these days just simply to hold our own. If all the indifferent Presbyterians in the city of Philadelphia should go to church on one Sunday, the churches would be too

small, they would have to tear down the buildings and build greater. Of course, as you quite know, a Presbyterian could not backslide, so we call them indifferent Presbyterians. But if all the backslidden Methodists should go to church one Sunday, we would have to tear down the churches and build larger to accommodate them.

When I was a minister in this city there came a man into the conference of ministers and said that the people of the slums were the lost sheep of our own households. I can remember to this day a Presbyterian minister springing to his feet and saying: "It isn't so!" and two or three ministers said, "We will find out," and I was one of the ministers, the youngest of the party then; and the vilest man I ever have seen in this city of Philadelphia I saw in the slums of this city at twelve o'clock at night, and when I told him I was the minister of Bethany, he stood on his feet and clenched his fist and shook it in my face and said:

"Bethany! I sat in your church and nobody ever spoke to me." The vilest woman I have ever seen in my life I saw at two o'clock in the morning in the slums of this city, and when I said, "I am from the Bethany school," she burst into tears and said:

"Bethany! my mother carried me there in her arms; I was in Miss Brown's class; I sat as a girl until I was sixteen years of age three seats from the front in the form on the left, and," she said, "I am here, here." And then she seemed to lose all her passion and pathos and brushing away her tears she said, "You let me slip."

I was preaching in the vilest hall in Seattle that ever a man could enter; fifteen hundred fallen men and women were in that place. I looked up on the right and I saw a crowd of fallen girls in the box of the theatre, and I said to the keeper of the dive:

"Could I come up and speak to them?" "Most assuredly," he said, "and no business will go on while you are there."

So I went up into this crowd of girls, the youngest seventeen, the oldest not more than eighteen or nineteen,—poor girls, they were not clad in their usual gaudy finery, but they had on the dresses, maybe, they had worn when they had

wandered away from home,—and I sat down in the midst of them and said:

"Girls, I have a daughter of my own back in New York. If she were over here, I should die of sorrow," and then I looked around into the faces of them all and said:

"Were you ever in the Sunday-school?" Listen! Every single girl said, "Yes." And, you know, I rather think, brethren, that what we need in these days is a revival that will help us to claim our own,— just to claim our own. Do you?

Now, with this I close: I think we owe it to Him—Oh, I think we owe it to Him, my matchless Saviour, who saved me when I was a motherless boy, who has walked by my side through sunshine and storm, who has been with me when no words of mine could express my joy, and no human language could express my sorrow, my blessed Lord and yours—I think we owe it to Him. Here is a story that every minister knows, but you do not know the end of it. Forty-seven years ago the Lady Elgin, as you know, went down between Chicago and Milwaukee, and you Methodist ministers know what is coming—Ed. Spencer and Will Spencer, Northwestern University students, members of the Volunteer Life Saving Company, stood on the shore, and Ed. Spencer, the brave swimmer, pushes out and saves fifteen, and then he saw two more on the spar and he pushes out again and saves two more—seventeen,—then his brother took him in his arms and carried him up to his room, and all the boy would say over and over was this: "Did I do my best? Did I do my best?"

Dr. Torrey told that story three weeks ago out in Los Angeles, and when he finished telling it a gentleman stepped over to one of my friends and said: "Ed. Spencer is standing right yonder." Dr. Torrey rose up and said, "If Mr. Ed. Spencer is in this building, let him come to the front," and this grizzled, gray old man walked to the front, with everybody sobbing; and when he stood up with Dr. Torrey's arm about him he said: "Dr. Torrey, it is forty-seven years ago to-day, but," he said, afterwards to Dr. John Willis Baer, "of all the seventeen saved, not one ever thanked me."

O Thou blessed Christ, with the marks of the nails in Thy

hands and the spear in Thy side, and the scourges on Thy back, all for me, the best expression of my thanks to-night could be, "Here, Lord, take me! Genius, if I have any; skill, if I have any; intellectual ability, if I have any; take me, fire me, use me." That is the best. Brethren, could you lay all you have at His feet?

I like what they tell about the Queen of England, who, when she was but a girl, became Queen, and they went to instruct her in matters of court etiquette; and they said, "You are to go to hear 'the Messiah' to-morrow night, but when they sing through the oratorio and come to the Hallelujah Chorus, we will all rise, but you are the Queen; sit still." So when they came to the matchless Hallelujah Chorus and sang it. "Hallelujah! Hallelujah!" the Englishmen sprang to their feet and cheered, and the Queen sat; but when they came to the place where they sang, "And King of Kings and Lord of Lords," she rose and bowed her head. That was at the beginning of her reign.

But when she came almost to the end of her matchless reign, and Canon Farrar was preaching on the second coming of Christ, she sent for him to enter the Queen's box, and when he came in, Her Majesty said:

"Dr. Farrar, I wish that the Saviour might come while I am still upon the throne, because," she said, "I should like to take the crown of England and lay it at His feet."

The hymn, "When I survey the wondrous Cross," was sung, after which the benediction was pronounced by Bishop Hendrix.

Home Mission Workers Co-operate

Closer Alliances Necessary to Save the Country

By the Rt. Rev. Ethelbert Talbot, D.D., LL.D.*

We are going to have to-night the great pleasure of listening to one of our missionary leaders, the Rev. Dr. Charles L. Thompson, the General Secretary of the Home Mission Board of the great Presbyterian Church in our country.

THE RT. REV. ETHELBERT TALBOT, D.D., LL.D.

I wish all of you could have been present this afternoon and heard the very animated and the very interesting I may say, the very delightful discussion upon the matter of Home Missions. The various churches co-operating with a view of saving just as much as we can in the way of jealousy, strife, and expense in many of our little towns, not only in the far West, the more sparsely settled parts of our country, but all over the country, especially in the rural places.

It is rapidly getting to be felt among all the Christian bodies represented in this great Council and there are thirty-three of us represented down there,—it is getting to be the

*Bishop of the diocese of Central Pennsylvania, presiding at a simultaneous meeting in the Holy Trinity Protestant Episcopal Church.

general consensus of opinion that the time is coming in our great warfare against the allied powers of evil that we Christians must get nearer together and closer alliance must be formed. Many of the unhappy divisions in which our American Christianity is unfortunately divided are felt by a great many of us to be not only unnecessary, but it is felt by many that they are destined soon, in many instances, to be a thing of the past. Already, you know, there have been happy reunions of the parts of the churches which were once divided. There has been a reunion of the Cumberland and the Old School. Presbyterian and other bodies have united and between many of these the differences are so infinitesimal that it would seem in the splendid inspiration and the splendid momentum being given by this great Council in Philadelphia that steps will be taken soon to bring about a still further extension of the spirit of alliance between churches, not simply cousins to each other, but closely allied in form, in parity of doctrine and almost everything. Sometimes it is a little matter of North and South, but the memory of that sort of thing is coming to be more and more dim, and we may look forward to the time when the number of religious bodies will be greatly diminished.

In the meantime those of us who are working for the furtherance of the Gospel of Christ in this country owe it to each other and to our Divine Master to encourage the kindest and most fraternal relations, and by meeting together and consulting and making alliances with each other and loving each other more, to see if we can, in places where work seems to be overlapping and there seems to be more organizations than are necessary, so many that it is impoverishing the work by dividing the people and making it almost impossible for the laity to support so many clergymen in the one little town, it is now the part of the business of this Federation of so many churches to see what we can do by love and charity in conference and prayer to do away with just as many of these divisions as we can in the interest of high spiritual economy and to show to the world how we Christians love each other and are willing to work shoulder to shoulder together. That is the idea.

Dr. Thompson is the General Secretary of the Home Missionary Board of the Presbyterian Church. I take great pleasure in introducing him. I am beginning to feel that the Presbyterians are getting very near to us. This old historic body,—I have always loved them. I hope I love all Christian people, but somehow I have had a very warm spot in my heart for Presbyterians, and some say it is because I married one. I do not think that is the only reason! I have been thrown very much with them and I have learned a great deal about their clergy, their splendid people, their great and magnificent courage and missionary heroism; so I was made very happy at the great Conference in London, when two hundred and fifty of our Anglican Bishops were there.

I was made happy by the efforts which were made, and they are only the beginning of a great many efforts to get in closer alliance with our Presbyterian brethren. We had before us two of the ex-Moderators of the Presbyterian Church—men of charming personality, of great learning and ability and Christian character. They were good enough to let us ask them all manner of questions, to ask them what we could do to make them love us more and get closer to us and what we could do to get closer to them, and what steps we could take, not only to bring the churches, not only closer together, but make them practically one. Our large Committee was formed into a permanent committee. I hope it will not be permanent forever, I hope it will be permanent only until the thing is done and accomplished on the part of the Bishops and a similar committee on the part of our Presbyterian brethren in Scotland to keep up a correspondence to devise ways and means to make any compromise in the realm of their conscience to bring that thing about. The same Conference was characterized by meetings of other bodies.

Our Moravian Brethren were good enough to wait on us and spent hours with us and there seems to be a most beautiful prospect of reunion and intercommunication, because of the fact that our polity is identical, I may say the same. The Moravians holding as we hold to the historic Episcopate, and taking infinite pains throughout their eventful history to preserve it, have made overtures to us and we have responded to

them with great alacrity and affection and those two committees are at work.

The great gathering here in Philadelphia has met, not for the purpose of destroying our separate individual life, but rather for the purpose of seeing how far we may really work together. There are many things in which we are absolutely agreed. Indeed, it ought to be a source of great joy to us all, that the things that differentiate us among the churches are so small and so insignificant as compared to the great fundamentals on which we agree.

I am going to ask Dr. Thompson to speak as his heart dictates about this general subject of Home Missions in our own beloved country. No one is better able to do it than he by his large experience.

Federation in Home Mission Work

The Field, Continent-wide and More

By the Rev. Charles L. Thompson, D.D.*

Bishop and Friends: I am glad to respond to the very cordial introduction of the Bishop. I have wondered sometimes what made him so good a missionary, and I see now that he got the right kind of a start, and began Church Union by marrying a Presbyterian. This is a good way to unite the denominations; but, do you know, it seems to me a little too slow. We want to take it in larger fashion.

THE REV. CHARLES L. THOMPSON, D.D.

Thirty-three bodies here at this Council! My friends, that is too many; all standing on the Apostles' Creed, all singing the same hymns, all preaching out of the same Bible, using the same prayers,—whether they are printed or not —and hearing the same commission and trying to obey it. I say thirty-three is too many. I don't think you can have too many Presbyterians. Of course, you can have too many kinds of Presbyterians;—twelve is too many. There are seventeen kinds of Methodists; and, good as they are, that

*Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A.

is too numerous in these days. We are making history rapidly. We are trying to get in step, to manifest the essential unity of our Protestant Christianity. I think a tremendous sermon will be preached when the Associated Press sends reports to the country of the meeting of the Council now being held in Witherspoon Hall. I do not think anything so suggestive, and with such large possibilities in it has happened in a generation. It is time we got together. We cannot stand these divisions. I think of the Master's prayer, in those tremulous last days of His, "that they all may be one." And note the reason. There is just one reason. It is not that it is pleasant, it is not that it will manifest harmony, but that the world may believe.

Is it true that the faith of the world in the Gospel of Jesus Christ has been halted somewhat by our divisions? I do not think there is a doubt of it, and I do not believe there is anything that would act with such cogency on the minds of men to persuade them of the reality of the Gospel of Jesus Christ as to see us get together, elbow to elbow, shoulder to shoulder, and step to step in a great advance to get this world to the feet of the Master. Let us do all we can to answer His prayer, and so to do His work.

The Bishop was good enough to say that I should talk in any way I wished. I took occasion to say this afternoon that this federation has been growing. No man can read the history of twenty-five years without seeing the trend is toward federation. There has been going on a steady process of federation, which does not mean organic union. And I do not think organic union is essential. You remember by your readings of the times of our Civil War, when the fighting was sporadic and the different brigades North and South did pretty much what was good in their own eyes until, in the latter part of the war, two great military geniuses arose—one in the North and one in the South—with vision enough to take the measure of the conflict from the Atlantic to the Mississippi, to gather the regiments and brigades and divisions, to center them on crucial points,—Vicksburg in the West, Richmond in the East—and then it was not far to the end of the conflict. We need not forsake our regimental

colors. We love them. Dear, historic memories are interwoven in them, but there is a cause that is bigger than the regiment. That cause is the Kingdom, and to advance that let us hold our individual preferences sternly subordinate always to the great end—the evangelizing of our country and the evangelizing of the world.

Now, as to our country,—the reason for getting a scientific as well as a Christian and spiritual view of the breadth of the field that is to be covered, and the forces that are to be overcome, is that there may be a massing of our regiments so the army may move without friction and with the conservatism of every pound of spiritual energy. We ought to see what is the source of that great work implied in the words "evangelizing the country." Evangelizing means telling the good news. But you and I know that a community is not evangelized when the good news is told; a state is not; a country is not; a world is not. Evangelizing is getting hold of character,—to make new men and to make communities after the pattern of Jesus Christ. It is to make a nation after that pattern. Nothing short of this is evangelization. Now in that sense how little has been done in this country!

Our lines have steadily gone west from the time two centuries ago when we began on this coast to cross the mountains, when later we swung over the prairies and over the mountains again. I was reading the other day the record of fifty years. You have often read it, Sir (turning to Bishop Talbot)—the march of our Christian forces from the Atlantic to the Mississippi. I do not believe there ever was a march like that, reclaiming the American desert and that western wilderness, and dotting it with church spires and colleges and great universities, and other Christian institution,—at least staking out the land, pre-empting it for the Kingdom. It was said in one generation there were more than thirty thousand churches built west of the Mississippi river. It was a magnificent record of our Protestant Christianity, and history will tell the story.

But my friends, you are mistaken if you think the work is done. When you ride in a Pullman car across the plains and see the church spires and schools, and colleges and

universities, you might say, "The work is about done." You need to get off the train and get into the life of these communities. You need to see how in many places the Gospel is little more than a protest against conditions which it cannot control. If evangelization means transforming communities, we have barely begun! The serious part of the endeavor is still ahead of us.

When you think that the time is not far distant when that western country will hold the balance of power, at least when you remember that now the center of population is traveling across Indiana; that in the lives of some young people here it will cross the Mississippi, you will know beyond all doubting that the redemption of the West is the mighty duty of the Church to-day. By all the inrushing of populations, there where irrigation and reclamation service by the Government, and the mining and the forestry, are drawing thousands of people into the rapidly forming communities, it is quite possible the West is going to have more millions in the next generation than there are east of the Mississippi River to-day. When, further, you strike conditions in the West that are immobile like the paganism of the Indians, yielding slowly to Christian movements, and being trained all too slowly to Christian ideas; and when you come to a great superstition and fanaticism like Mormonism between the Sierras and the Rockies which does not yield, but is as granite as the Rockies to Christian influence, and which at the last election at Salt Lake went anti-Gentile, you will know beyond all doubting again that there is a mighty battle to be fought there.

I am discouraged sometimes at the amount of money we are putting into Utah. Our little schools and little chapels make such a beggarly showing on our reports that I am sometimes tempted to think it is a hopeless proposition, but it is not. Ralph Waldo Emerson somewhere speaks of the experiments made at West Point to test the strength of the guns. He said that Colonel Buford ordered the pieces of artillery fired one, twice, ten times, twenty times, in rapid succession; fifty times and a hundred times. At the one hundredeth shot the gun exploded. Mr. Emerson asks which discharge burst

the gun, and his answer is, "Every charge." When finally the great superstition between the Rockies and the Sierras shall be broken to pieces it shall be every lesson taught in the chapel school houses, every sermon preached in the chapels, every bit of work done in all the years of the past that will have contributed to the result until the accumulating energy of a generation of self-sacrificing work for Christ shall have brought on a detonation which shall be heard across the land, and the giant superstition shall fall. There is nothing too hard for the Gospel of Jesus Christ. So I say to you that on Indian reservations, in mining camps, in newly built cities, and in the Mormon fanaticism, there is a resistance that only patient work and faith in God Almighty and the combined energies of the Church of Christ are going to overcome.

I want to say another word about some new phases of home missions. Home missions we have been wont to think is "out West," where the Bishop and I used to live; but now the largest home mission field on the continent is on Manhattan Island. Another is the great city where we meet to-night. Yet another is on the shores of Lake Michigan. So the waves of missionary responsibility roll back into our great eastern communities, and home missions means the duty to reach those congested populations where congestion makes wickedness, unbelief, everything that is apart and unresponsive to the Christian message. Along that line let me say to you, as an encouragement, just the kind of work this Council approves is work that has been done on Manhattan Island in the last decade and a half through federated efforts of the churches of Christ. The city is districted; districts are assigned to churches and chapels, and that idea of distinct missionary responsibility which our foreign friends are talking of now is emphasized in New York. Churches are increasingly held responsible for the district around them immediately, and annual reports are expected as to how they are meeting that responsibility. It begins to look as if we were with some science as well as some spirit, undertaking that tremendous job of lifting New York out of the maelstrom of her sin and folly.

We have in our Board of Home Missions a Department of

Church and Labor by which, under the guidance of an expert we are trying to do what we can to bridge the chasm between classes. For the chasm is there. All our great cities tell it in tones you cannot fail to hear. The man with the dinner pail goes past our church doors, swing open invitingly as they may. The purpose of our department is to say to the man with the dinner pail: "You cannot get on without the Church of Jesus Christ." And to say to the Church of Jesus Christ: "You cannot get on without the man with the dinner pail." So we are forming some sentiment. I am persuaded that it is being followed by some of the other denominations. It is none too soon. These classes must come together even from prudential and busines considerations. For the stability of our great business institutions and structures, we must get on terms, for we be one. Solidarity more and more holds our community. You cannot save one side of New York. You cannot save Fifth Avenue, for instance and let Avenue A and First Avenue go down. It will tip the island over and it will all go into the sea.

I am thinking of the captain and first officer who were having an argument when the storm signals went up. The first officer said to the captain: "I do not think we ought to go out, the storm signals are up." But the captain, who was a positive man, said to his first officer: "You attend to your end of the ship and I will attend to mine." The first officer ordered the anchor down and then coming forward said: "My end of the ship is anchored; how is yours?" Together in the same boat we will anchor or we will sail, and the oneness of our civil and moral life, which science and religion combine to make more and more manifest, declares to us that we must win these multitudes who throng our streets or they will weigh us down.

That leads me to speak of another matter in which we are sure a combination of effort may be made. I refer to the tremendous inrush of the immigrants into all our ports. Last year not so many on account of the hard times, but the year before more than a million, and the year before that a million; and, as good times are coming again, I am advised it is already felt in their packing up for American ports. A

million a year of people who know little about and care little for American institutions and ideals! The larger part of the million come from southeastern Europe, where the people are furthest from these ideals. Not where you and I came from, Scotland and Ireland and England—which leads me to say we need not be scornful. We are all immigrants, everybody in this house is an immigrant—unless he is an Indian. They are not inspired by the heritage we have, it is true; but the more I know them the better I think of them. I often go down to Ellis Island and Commissioner Watchorn sometimes says to me,

"Look at them. They are just like us! They are folks that have had a dream of liberty, of something better even if it is dim." Yes, they have gotten a ray from the Statue of Liberty and over in their valleys and among their hills and on their steppes they have had a dream of a chance for themselves and their children, and they are risking everything to get that chance. It is a risk. Did you ever go into that hall of Ellis Island to see them examined by the doctors? There are men with bundles containing all they have in life, and they come along that everlasting line to the doctors. If there is nothing the matter with them, they are passed to the right with a probability they will be permitted to land. The anxiety is lifted. Every once in a while the doctor chalks the breast of a man or a woman, and that means "Suspected" and the one so marked must turn to the left to a large detention room for further examination, and perhaps for deportation. Then how the face alters and the spirit's melancholy beams out of the eyes as parents and children are separated. Mr. Watchorn said to me once:

"The hardest thing I have had came one day when a father and mother and two children came in. The father and mother were passed to the right. The two children were stopped, eyelids were lifted and a glance told that trachoma, an infectious disease, would forbid them to land. Further examination confirmed the diagnosis and they were ordered back. I kept the children here two weeks in hopes that the father and mother would go back to Italy with the children. They have not come. I have waited every day ex-

pecting that mother's heart would pull her back and she would go with her children. They have not come and to-morrow the boat sails and we have got to put them on board."

I said, "What then?"

He answered, "God knows,—I don't; but I have got to obey the laws even when they press hard."

Do you know how these people,—these families—love each other? These southern and southeastern people are more demonstrative than we. You go into that place where they meet each other and you will see. When you and I meet we shake hands decorously and are glad to see each other, but they just fall into each other's arm and cling as if they could not let go. I once asked the Commissioner if there was anything assumed in that. He answered:

"No, they are demonstrative because they are affectionate."

He told me of a father and mother and six children who had come from Hungary. They had money and tickets to North Dakota where the father was going to have a farm and bring up the family in happy conditions. All passed the examinations except one daughter, who was deficient mentally. The Commissioner said to them: "You can all go to your home in North Dakota except that daughter, she must go back. One of you can go back with her."

There was a heart-breaking scene for a little while, then the old man shook himself and looking up at the Commissioner, said:

"This family has never been separated, and it is not going to be separated now. Put us all on the ship, we are all going back together."

The next day the boat sailed with those eight on board. The dream of liberty was broken; but they had kept their faith with each other. Could anything finer than that occur in your Anglo-Saxon Christianity? Those people are worth doing things for, training to our ideals and for our Christianity, and one of the greatest burdens laid on the States of Pennsylvania and New York is how to meet the tremendous problem of assimilating these foreigners.

Thus, my friends, I have just sketched some of the places where we can work together if we are to do this work. I

want to say that I think one of the best ways is not in debating schools nor in councils, but out in the field, doing the work, feeling the pressure, the necessity for it, and as we get into the thick of the work, we will begin to feel the touch of each other's elbows. You remember the battle of Lookout Mountain, where the regiments were widely scattered at the foot. As they approached the summit they saw the flutter of one another's regimental colors, and after awhile in the agony of the battle, it was foot to foot and elbow to elbow all along the line. The best place to learn Christian federation is on the battlefield of the Christian service. Then, brethren, when we come near the Master in our spiritual life, our relations to one another will be adjusted also. All the minor things will sink out of sight. Somebody has said that if you cut a circle into an indefinite number of pieces and want to reconstruct it, take the radius from a common center and the measurement you get will drop every part into its place. There is our example. Let us take our measurements, not from the schools but by the shortening radii of our relation to Jesus Christ. It will be foot to foot, and hand to hand, and heart to heart, and the circle of Christian faith and cooperation will be complete.

Following Dr. Thompson's address Bishop Talbot spoke briefly, saying:

I do not think that I can add anything to what Dr. Thompson has said except to say that the greatest motive I think to devotion and renewed consecration in the matter of evangelization of our own country and strengthening our church, not only in the large cities and the mining camps, but in the smaller towns and villages all through our republic, the great motive for Home Missions ought to be the high ultimate missionary motive of conquering the world. It is quite evident the stronger we are at home, the more we bring the people around us into loving touch with our Saviour and earnest sympathetic relations to the Christian Church and increase the strength of the home church, by throwing every possible interest into Home Missions, the more we shall be able to do in carrying gladness and cheer and liberty and the peace of the

Gospel of Jesus Christ throughout the world. The whole matter of co-operation of religious affairs, co-operation of religious work, has been largely solved, as far as the foreign field is concerned.

You know how Bishop Brent has been able so to arrange the Philippine territory, that there is no clash or friction with other religious workers, and what a great work God is enabling him to do. You know in China where we have five or six Bishops of our communion, how that territory has been divided among the Christian bodies most amicably. The same in Japan and other parts of the foreign field, so that our friends in the foreign field, have set us a very wholesome and excellent example.

Perhaps it may be a sort of reflex action of the example or possibly because we realize how important it is in order finally to overcome the prejudices of the unconverted world that we should present a solid phalanx to the heathen, that this great movement in behalf of Christian reunion and Christian federation and Christian fellowship has received such a great impulse in the last two years in our own country and all over the world. Let us thank God for it, and pray in our homes, as well as in our churches, that that which has so auspiciously begun may grow more and more until this great impetus may be world wide and men may be able to catch a vision of the glory and peace which shall come into our hearts and rejoice our divine Saviour, when the prayer of our divine Lord can be realized. No subject can be nearer to our hearts than this matter of bringing the Gospel home to the people who live in our country.

I sometimes say to the people of my diocese to do all they can for the kingdom of God in the neglected places. The great motive is that you may be stronger, more devoted, unselfish and generous in your worship of Jesus Christ, and there shall flow greater and greater influence and strength for the furtherance of the Gospel throughout the world.

The American Church is becoming more and more a great missionary body. Nearly all of our large bodies, churches, have a very meritorious and very noble missionary interest so that in respect to our American Christianity, for which we

sometimes feel like apologizing because of its many divisions, I think we ought to be very thankful that the missionary fervor and missionary spirit animating the heart of the American people is so strong and that our American Christianity has carried untold blessings into China, Japan and the Islands of the Sea. We may thank God, therefore, that the Home Missions of our own country are developing so much strength and power, year after year, that as a people we are showing our appreciation of the Gospel of Jesus Christ by extending its benefits to those who have been without it.

Young People and Federation

The Characteristic of Youth a Desire For Action

By Mr. Franklin Spencer Edmonds.

It is a very great pleasure and privilege to be invited to preside over a meeting that has so much in it of promise as this meeting of the young people's organizations. There is no age limit to-night, either at the maximum or the minimum,—for, after all, the test of age is the state of one's heart, and so long as the heart is young, we are all eligible for membership in young people's organizations. It seems to me that there is a peculiar appropriateness that in this great congress, there should be one evening set apart for the young people's organizations, for in the past half century the young people have learned to work beyond denominational lines, they have learned to cast aside small differences and to join hands with fervor and with faith for the advancement of the common cause.

MR. FRANKLIN SPENCER EDMONDS.

We in the city of Philadelphia have had with us for more than half a century our Young Men's Christian Association, a splendid example of the power of federation; The Young People's Society of Christian Endeavor; The Brotherhood of

Andrew and Philip, founded twenty years ago, whose founder is one of the delegates to this convention; all of these are illustrations of the young people's organizations which have gone beyond denominational lines, and in the disregarding of doctrinal or traditional differences, there has resulted power and progress. It is but natural that this should be the case.

The characteristic of youth is a desire for action; its dominant note is a sight of the vision; it is the high springing desire to accomplish things; and when we get to work with our brother we have no time to analyze hair-splitting differences between him and ourselves. When we join hands to advance a common cause, when we throw ourselves and our hearts and our souls into advancing some great work, there is no time for subtle analysis as to what may be the tradition of his education or how it differs from the tradition of ours. By joining hands in work, we afford the truest example of federation.

Reference has been made again and again during the deliberations of this convention to the appropriateness of its meeting in our historic city, here where 132 years ago there was first asserted that principle of federation. You remember what Elisha Mulford said, when he was trying to define the spirit of American life. Said he: "A nation is a group of people who will to be one." It is the national will that counts in the world of politics, and so our meeting to-night is not so much an evidence of a platform or a constitution, nor even of a corporation, but it is the evidence of the Christian will, the will to be one in the accomplishment of the work of the Master.

Now, the duty of a chairman is not to speak, but, rather, to place himself under restraint, and from this time forward I pledge you a faithful performance of my duties in this regard. The first speaker upon the evening's program is one who has come to us from some distance away and who within a very few minutes' time must return to his native city. It gives me very great pleasure to present to this audience Mr. W. N. Hartshorn, of Boston, the chairman of the Executive Committee of the International Sunday-school Association.

Put Yourself in Their Place

Think the Thoughts of Others

By Mr. W. N. Hartshorn.

If you knew the young lady with whom I am to take breakfast to-morrow morning in Boston, barring accidents, you would think I would not delay a moment in going to the train.

I wonder how many people in this company are members of the Sunday-school. All who are, raise your hands (nearly all raised). Oh, it is a Sunday-school meeting, so I feel better. Now, Christian Endeavor and the Sunday-school are twin brothers, or sisters, as you please. I have believed for a long time that these two organizations should be one, to the extent that each would stimulate the other to do better work.

Now the word "endeavor" suggests an honest, earnest, intelligent effort; that is, in business. It is also true in the King's business. If we place ourselves in the same attitude towards the work to which God calls us that we place ourselves in relation to our employer or to the business to which we are giving our lives, then the Lord's business will prosper. There are just two or three suggestions then I must go. Personal work pays. Pays in the home. Why, if you give personal attention to the good wife, how lovely everything is, and how it pays. If you pay personal attention to the mother and the father—I wish you could have seen the delightful sight I witnessed in Dr. Bailey's home a few minutes ago. Why, he cannot help being a good man, with such a wife and such daughters. Well, it is because personal attention is given to those we love and whom we would serve. If you as Sunday-school teachers, pay personal attention to the class over which God has put you, to each member of the class, to just that extent your work will prosper and the class will prosper and you will lead them one by one into the Kingdom of God.

*Chairman Executive Committee of the International Sunday-School Associations, Boston, Mass.

Let us go back to 1780, when Robert Raikes gathered from "Sooty Alley," Gloucester, England, a group of children whose faces were steeped in the very essence of crime and ignorance and degradation, to that little group in that room where they were first taught by three poor women the first things in the spelling book. Now, come down to 1818, when there was a Sunday-school established in a church in Connecticut by a little girl who gathered a few children and taught them in the gallery. A strange fact, that at that time the pastor and the deacons thought that such proceedings were desecrating God's house, and so the girl with her little group was ordered out of the church. The young girl fled to the school-house and there continued to teach her class. By and by she was invited back to the church. Years went by, and when the Sunday-school celebrated its fiftieth anniversary, twenty-six names were read of those who had gone from that Sunday-school into the ministry and to the mission field, and she herself had become the wife of a missionary. There was personal effort, with results that only that kind of service will give.

There is another thing. If we would serve wisely and well we must put ourselves in the place of those whom we would serve. That was Christ's method. He did not speak from the clouds, but He spoke on the earth with men and to men, to the home, and to the inmates of the home. Everywhere Jesus met those whom He would serve on a level with them. A few years two people were put in charge of a primary department. The first thing they did was to sit, as it were, in the seats of the children from Sabbath to Sabbath, and as they studied the lesson from week to week, they looked at the whole problem from the point of view of the child, sitting in the seat of the child, thinking the thoughts of the child, living in the homes of the children. In that way that department grew, because there was the personal touch.

I must close with this simple story. It isn't elegant, but it has influenced me. In a certain rural district lived a family, very poor, whose principal support was a donkey. That donkey was lost; and, oh, we cannot understand, unless we have ourselves been poor and the principal means of our living has

been taken from us, what that meant to this family. So large a place did that family hold in the hearts of the neighbors that when it was known they all gathered at one place and began a thorough systematic search for the lost donkey.

In that same neighborhood there was a young man, who was not very bright,—so simple was he that they did not take him into account. He saw that something unusual was going on, and he asked what it all meant. He was told. He asked, "Where was the donkey last seen?" He was told. He quietly went away, and by and by came back leading the donkey. When asked to explain how he found the animal that no one else could find, he said: "That was simple enough. You told me where the donkey was last seen. I went to that place, and I thought, if I were a donkey where would I go? and I went to the place and found him."

Now, let us put ourselves in the place of those whom we would seek and find, and think their thoughts and go and touch them by the hand and by the heart and by the voice, and lead the lost to our Father's house.

The Chairman: We want Mr. Hartshorn to take the greetings of this great audience to his young lady friend in Boston, and we want to suggest to Mr. Hartshorn that the next time he comes to Philadelphia, to bring the young lady along, and then he can stay over Sunday with us.

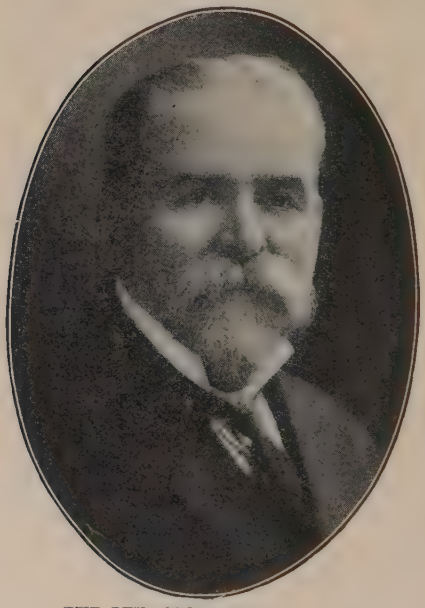
It is a matter of special pleasure to Philadelphians that on the program to-night there are the names of two whom formerly we grew to know and to love as pastors to large congregations in this city. It is, therefore, a special pleasure to welcome home again the Rev. Dr. George Elliott of the Board of Home Missions of the Methodist Episcopal Church.

An Age of Change And Activity

Applied Christianity, The Cry of the Day

By Rev. George Elliott, D.D.*

I am here in another's place. I am sure those of you who know him will share in my regret that at this time you have not the privilege to come in contact with the charming personality and come under the spell of the eloquence of my friend Dr. Mitchell of Chicago.



THE REV. GEORGE ELLIOTT, D.D.

It has seemed to me, as I have been sitting here, that this meeting is in some ways one of the most significant of all the series held during the sessions of the Council, not that at this time we shall plan any special legislation or lay out any special forms of activity, but because in a meeting like this we have the promise of the success of our endeavors. The old men have been dreaming dreams, but their dreams will come to nothing unless the young men see visions, and that which those of us who are older in years have come to as a result of experience in Christian work we would indeed feel helpless to carry out if we could not pass the message on to these younger, stronger hands and feel that

*Field Secretary of the Board of Home Missions of the Methodist Episcopal Church.

the seed planted to-day shall produce the harvests of the future.

In that very picturesque and very stirring speech this morning made by Prof. Steiner, he humorously expressed his appreciation of the value of funerals. Certainly there is nothing that gives us a greater hope for the world than this; that God does not keep the same old failures to do the work forever; that He buries them and empanels a new jury in each generation to try over the case and bring in a new verdict; and so the world in its weariness and its discouragements and its disillusionments, is all the time calling for youth. It is calling for new hands to help, new brains to think, and new hearts to feel. The Church, perhaps more than any other institution, must realize at all times its need of youth. A church without the young would be like a forest without bird song, like an ocean without tides, like a June without roses, like a garden without flowers, like a family without babies. It is in the vision of what this idea of federated and united action for the Christian Church may be when it has passed from the hands of some of us that perhaps are still in the enslavement in and enchantment of old prejudices, into those new hands which have been differently educated from some of us who were very carefully trained ecclesiastically and institutionally,—it is in that hope that I look into your faces to-night.

The age in which we live is characterized by two very opposite tendencies. On one side, on the thought side, it is an age of great change. The sovereign power of criticism, of historical study, is digging away at the basis of all old faiths, institutions, and I suppose there has never been a time that men held so lightly the creeds, the dogmas, the propositions, of the past, and were less enslaved by its institutions. Now, that is only one side of it. While that is true of the Church, that to-day it is less theological, less doctrinal, less ecclesiastical, than ever in all the history of the world, there never was a time when the church was more practically active. There never was a generation in which so many crowns have been laid at the feet of Jesus Christ. Forms are decadent, but crescent life is triumphant everywhere.

Now, what does that mean? That means that we have in the young people of to-day a generation that has grown up under the influence of a peculiar intellectual and spiritual atmosphere, an atmosphere in which the metaphysical forms of religious truth have little power and little grip upon the mind, an atmosphere in which the walls and the chains of old institutions have little power to hold us, but an atmosphere in which there is most tremendous activity religiously and high spiritual vision. This makes me believe that this principle of federated action which I dare to believe for myself has as its far off goal the corporate unity of the Christian Church, that this can be safely committed to the young people of our generation. For myself, I trust I am young enough to feel with many of you on that point.

There is, however, a difference between youth and age. Age lives more in reflection, more in memory. It is continually hanging on to the hind legs of antiquity. It is only here and there that you find a man like this patriarch who honors us with his presence to-night,* who beneath the December snows of age carries the heart of June, a man whose eyes have only been slightly dimmed on earth to have a private inward vision, this white rose of our spiritual chivalry, with hardly a petal dropped because of age and not one soiled because of sin. They are not all like that. I know many an old man who is actually even a useful brake on the wheels of progress. The fact of it is, as we go along in years we reach the experience of failure.

We know what it is to be disappointed, we know what it is to be beaten and whipped in the fight; we sing, "Oh, nevermore, nevermore shall the freshness of the heart come back like dew," and

> "Backward, turn backward, O Time in thy flight,
> Make me a child again just for to-night."

But youth fronts the morning. Youth attempts battles because it never has been beaten, and the men that really win victories are the men who do not know it is possible to be

*Bishop Whitaker, of Philadelphia.

whipped. There is an old motto that has often been quoted, "Old men for counsel, young men for war," but did you ever reflect how much more fighting we need than advice in this world? Why, one wise old man like the one that sits on this platform can give enough advice for a whole congregation of youth like this. The fact of it is, if any of you feel a consuming vacuum within you that needs to be filled up with advice, you come to me. I can give you an outfit. I can just load you up with advice that has been given me. It is second-hand advice, but it is just as good as new, for I have never used it.

Youth is the fighting force of the world. In one of Disraeli's "Young England" novels, those very remarkable stories in which he strives to stir politically the heart of the youth of England, he says in one brilliant passage that the history of heroes is the history of youth, and then goes on to give examples. I cannot just now recall his examples, but I can think of some of my own. Take that bad business of fighting, and the men that we use for kindling wood, for powder, are nearly always young, beardless men.

That Grand Army that we honor every year, the greatest army that went to war, whose decrepit and feeble forms limp down our streets on the 30th day of May,—when they went to war were beardless boys, for I, a little boy, saw them go. The victors in life have been the young. The greatest general of ancient times, Hannibal, who made the Roman city, the eternal city, tremble from its Alpine battlements, did it at the age of twenty-five; and the great Napoleon led the armies of Italy and had already displayed his marvellous genius at the age of twenty-seven. The record is full of them. It startled me just the other day in reading the story of some of the generals of our late Civil War to note that every last one of them who achieved any remarkable success was far younger when he went out and was commissioned as brigadier or major general than I am to-day. It makes me feel old, and I am not old.

And it is not only in that bad business of fighting, but everywhere the world is filled with the record of youthful achievement. There comes to me a day when I stood in the

imperial city of Rome and went out to visit the Protestant cemetery and found two graves there, one of Percy Bysshe Shelley, heart of hearts, of poetry all compact. There the greatest genius of imagination that ever handled English, that dreamed fair dreams, passed away before he was thirty. And not a stone's throw from his is another grave, the grave of John Keats, and upon his tombstone the words he said should be written there: "Here lies one whose name is writ in water." It was writ in water, but the water was the tears of all true lovers. He died at twenty-three. Raphael, supreme, artistic genius, passed away with a lifetime of work done, at the early age of thirty-seven. I might go into the church and show you the same record. The men of the past, the men of the good old times, all them, were young fellows when they did the big things that we talk about.

But I want to speak to you young people about One other whom I do not place beside these, whom we dare not call man, although He was man through and through to the very heart of Him. Those feet that trod the dusty paths of Judea were a young man's feet, still strong for running races and for marching weary marches; that brow that the cruel thorns tore was a young man's brow, covering a young man's brain full of the big thoughts of young manhood; that heart in which the soldier's spear found out the treasures of love, was a young man's heart, pulsing with youth's high passions and strong feelings, but purified by His touch with the unseen Purity. Ah, by the young Christ, by His everlasting youth, by His eternal hope that fronts forever the mornings of all the world, I call to you, the young, to gather for His service and to fulfil His ministry of love and of salvation in the world.

Our age has also transformed its notion of Christian experience. It is but a few years ago when the constant testimony you could hear in all our religious meetings was the joyful and fervid acclamation, "I am saved." Very pleasant tidings and good to hear any day, but a new spirit has come. I trust we are not less conscious that we are saved, but we are conscious that we were saved not only from something but to something. The slogan of to-day is applied Christianity,—a

Christianity set to work. The Christian salvation is a salvation from selfishness. The Christian salvation is a salvation to service, and that is the new note. No longer is the crass selfishness of a personal salvation allowed to sum up the totality of Christian duty. To-day the call of the cross is upon us. When the nails pierced His hand, that bought your hands and mine for work and service; when the thorns tore his brow, that bought our brains to think and plan for Him, and when the soldier's spear found out the life blood of His heart and tapped the fountain of His love, that bought our hearts to love Him to the very last. To-night, to-night, O young people, let us light the torch of our service and our love at the fire of Jesus' passion, and then let us burn to the socket!

The Chairman: Our first two speakers have occasionally referred to young people as you, as if to indicate that they counted them as a class apart from themselves. Our last two speakers may not indulge in any such language. We have the pleasure of having with us some of ourselves, who unquestionably, if they refer to young people, must make use of the language "we" in describing them. It gives me great pleasure to introduce the Rev. Paul S. Leinbach, General Secretary of the Board of Home Missions of the Reformed Church, and pastor of the First Reformed Church in Easton, Penna.

Young People and the Kingdom

The Church Needs Them as Soul-winners

By the Rev. Paul S. Leinbach.*

It is a great thing to be young in this young century, and to have a part in the work of the church of Jesus Christ in this great young country. It never meant quite so much to live as it does to-day. I quite agree with the distinguished chairman of this meeting that it is eminently fitting that in connection with this Federal Council of the Churches of Christ in America there should be a meeting of the young people and for the young people, for if it had been left to a vote of the young people of our churches, this Federal Council would have met years ago. In the great interdenominational organizations we have for years been working together and we have learned to know each other and to love each other, and the young people of America are not afraid of the "divisive denominational distinctions" which have kept the friends of our Divine Lord apart and prevented them from presenting a united front to the common enemy.

THE REV. PAUL S. LEINBACH.

*Secretary of the Board of Home Missions of the Reformed Church, Easton, Penna.

Years ago two ships met in perilous times on the high seas in the hours of the night and began to bombard one another, and when the gray dawn of morning came the sails had been torn to shreds and the masts had been shattered and the decks covered with blood and with the bodies of the wounded and the dying, and then they found that both ships were flying the English flag and brother had been slaying brother. I take it that this is in some sense a picture of the history of the Church, and I believe that it is the best proof that the world is getting better and that we are emerging out of the darkness of prejudice and bigotry into the light of a new and holier day that now the great bodies of the Christian Church are coming together on one platform and are taking each other by the hand and are calling each other brother, not with mincing and halting and stammering words, but with all that that term implies. That is what the young people have believed for years, and we thank God that we are living now in a time like this when such things are made possible and actual.

We remember the poet's dream that the waves of Jordan would wash away the "broad brim hats" and the "hooks and eyes" and the "mourner's bench" and the "catechisms" and the "confessions" and the "baptistries" and all the rest of the scaffolding by which the building has been erected, and that when we come home and walk the streets of the Eternal City and see the great white throne, we shall know only one Name, and that will be the Name of Jesus. But we have anticipated the poet's dream, and, as the young people of America, we have come together and learned to know and to love each other and to stand together in active and effectual Christian work. We know that the secondary questions which divide us have never saved one soul from death, but the great fundamental truths which unite us are "the power of God unto salvation, to everyone that believeth." And so we cry "amen" to the truth gloriously expressed by the poet:

> "Our little systems have their day,
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they!"

That great wizard of modern invention, Mr. Edison, is said to have walked some years ago along the shores of the ocean and ground his teeth in impotence because he thought of the tremendous forces that there seemed to be going to waste as the waves were washing themselves up against the shore, and he is said to have remarked, "When we can once harness those tremendous forces, then will come the Golden Age of Electricity!" And I am sure that when we can harness fully to the cross of Jesus Christ the tremendous forces and potentialities that lie in the young people of America, to-night, then will come the Golden Age of the Christian Church.

I heard a college president who is a member of this Council give this defence of football some years ago. He said that there is a certain amount of deviltry in every college student, and he preferred that they should work it out on the football field rather than on the faculty and the president. We may not all agree with that logic, but I am sure that we will all agree that there is lodged in the young men and women of this nation a tremendous vital force, a marvellous vigor and enthusiasm, and that if this is not expended in the interests of the Kingdom of God, it will be expended in the interests of the world; and it is the business of the Church of Jesus Christ to command that energy, to marshal that force, and to use it in such a way as will be most effectual for the redemption of the nation and the evangelization of the world.

It is the business of the Church to win the young people. The time has gone by when we can say, "The doors of the church are open. Let them come in!" Yes, the doors of the saloon and the theatre and the gambling hell and the club house and every other institution among men that is designed to drag men down away from God—these doors are open six and seven days of every week. No, the Church of Jesus Christ must compel the young people to come in by the persuasion of active love, and nobody is better qualified to bring in the young people who are outside of the church than the young people who are in the Church of Jesus Christ to-day.

But we are not only to win these young people. We are to do something for them after they have joined the church. Do you know, I sometimes think that a great many of our

young Christians are spiritually neglected. We shudder with horror when we think of parents abandoning their child, leaving their little one at the door step, but it is no worse for a parent to abandon a child than for the Church, which is the mother of us all, to give birth to her sons and daughters and then to refuse to give them the nourishment and the training which they need and which they must have that these "babes in Christ" may grow to be strong men and women. And I am convinced that there is not enough real effort, on the part of the Church to-day, to win and to hold the young people. We need a logical system of Christian nurture, and the wisdom and enthusiasm to use it. Let us speak not so much about what the young people should do for the Church as what the Church should do to create an atmosphere in which the young people can make the most of themselves and of their relationship to the Church. We have said that the last few decades have been a unique time in the history of Christianity so far as the activity of the young people is concerned. That is true, but I believe that we can show that the "boom time" is about over. We have gotten down now to the fundamentals. We have come now to the time and the place where this great problem must be studied and where the real relationship of the work of the young people to the maintenance of the Kingdom of God must be understood.

The little girl who fell out of bed some time ago, you remember, was accosted by her mother, who said, "Why, darling, how did you happen to fall out of bed?" and she answered, "Why, mamma, I fell asleep too near the place where I got in." And, do you know, that is the trouble with a great many church members. It is the business of the Church, if possible, to keep the members awake, to make these young people who are spiritually borne in her bosom to understand that there is something for them to do, and not only to make them feel that there is a work for them to do, but also to give them direction in that work, so that they may make themselves most effectual. It is to be feared that in many congregations we have young people's societies merely for the sake of being "up-to-date" and of having the credit of being active and

well-organized rather than with a definite spiritual aim in view.

I remember that it is said of the president of a great university that some time ago he came rushing out of a depot and got into a cab and said to the cabman, "Hurry up! hurry up! I am in a great hurry!" and the cabman whipped up his horse and started down one street and up another avenue and out on the boulevard and drove his horse as hard as he could; and after a while this university president put out his head and said, "Are we almost there?" and the cabman shouted, "Blamed if I know. Where did you want to go to?"

There are a great many people who are making a lot of fuss and fury, but if you ask them, "Where do you want to go to? What is the point that you have in mind? What is the aim that you have in view? What destination?" they can't tell you; and there is too much of that sort of activity in our churches to-day. I believe that the great, the supreme duty, of the Christian Church now is so to employ the unquestioned talents, the unquestioned abilities, the unquestioned power and vigor and enthusiasm of the young manhood and womanhood of the Christian Church along such wise and practical and efficient lines that their work will count mightily for the advancement of the Kingdom of God and for the redemption of the nation, and the young people will respond to the call. Whenever there is pointed out to them a definite thing that they can do for the Kingdom of God, they will respond, and in this great work of standing together as one united church and working for the redemption of the nation, the young people, as ever, will be found to take their part, and to do nobly their duty in the sight of God.

The Chairman: Those of my brethren who have come from other cities and places have doubtless discovered that we think that Philadelphia is a pretty fine place, but if you were better acquainted with us you would discover that there is one group of Philadelphians who live out in a suburb called Germantown, who think that Germantown is a little bit finer even than Philadelphia. I am not one of that number, consequently I have had some difficulty in understanding this

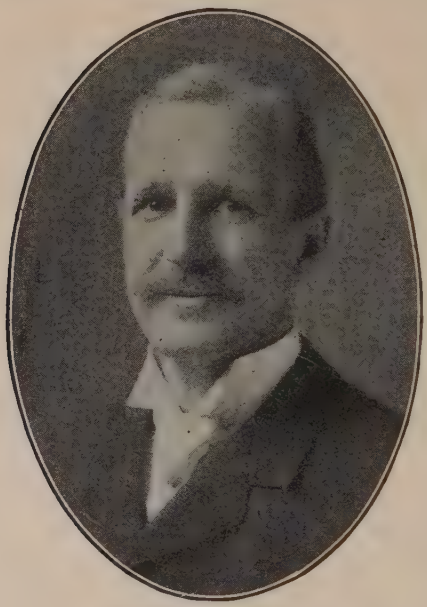
Germantown pride. Two or three years ago, when I was staying in Germantown for the first time and I asked my good host, "Why is it that you think Germantown is a little bit better than any other portion of the world?" his response was, "Because we have Dr. Charles R. Erdman to work and to serve among us." In the absence of Bishop Bell, who has been unavoidably detained from attending the sessions of the Federal Council, Dr. Erdman, scholar, teacher, leader and inspirer of young men and a faithful preacher of the Gospel, has kindly consented to take his place.

Congratulation and Counsel

A Vision Which Calls for Obedience

By the Rev. Charles R. Erdman.*

After the eloquent and inspiring words you have heard, it might be sufficient for me, in taking the place of the bishop whose absence we regret, simply to pronounce the benediction; and yet, as I have been graciously requested to speak in his place I am very glad to accept the opportunity of expressing to these young people—I would that I might express through them to the young people who constitute the young people's societies of America—a word of most cordial congratulation and just a word of parting counsel.



THE REV. CHARLES R. ERDMAN.

I congratulate them upon all that they have done and can do along the lines so helpfully suggested by the other speakers; and specially upon what they have done in this particular sphere in which our thoughts and hearts are moving on the occasion of this great Federal Council of the churches. I should like to express, in a few words, before we separate, my congratulations in view of the large part which the young people's societies

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have already accomplished in the matter of church unity. I should like to congratulate you upon what you have seen, and also upon what you have done. You have seen some very wonderful things in this city during the present week. You have witnessed some of the most remarkable expressions of Christian unity. These are the culmination of a long process. Even America has not always been a land of Christian federation, or of religious tolerance. The first speaker took us back to the year 1780. They tell us that, at about that time, in the town of Stockbridge, the Congregational Church was the established Church, and in case a citizen of Stockbridge did not wish to pay for the support of the Congregational Church, he was given a certificate which read as follows:

"This is to certify that Mr. A. B. has renounced the Christian religion and has joined the Episcopal church."

Standing in the place of one bishop, I can rejoice with another bishop, in the light which has dawned on America; and in the fact that we are going on toward a brighter and a brighter dawn; but my special congratulation would be this: That the young people's organizations of America—I mean, of course, the Young Men's Christian Association, the Young People's Societies of Christian Endeavor, our Brotherhoods, our Sabbath-school Associations, have prepared a generation for the movement which is now coming more and more rapidly toward its splendid fruitage. I say these organizations have been sowing the seed, or preparing the soil, if you will, and we are beginning to reap something of the golden harvest; and if I say that this has been done in large measure by the young people's associations, I do not for a moment wish to forget the work achieved by organizations of older people; but I rejoice with you in the large part which your associations have played.

Then I want to congratulate you upon the vision which begins to dawn toward the future. As we have just been told, your faces are toward the East and toward the sunrise. You are looking for better things still; and if you can be congratulated upon having seen this Federal Council, I believe some of you are to be congratulated upon what you are to live to see. I am a prophet; I am the son of a prophet; I am

now laboring in a school of the prophets; but, for all that, I never dare prophecy; but if I dared, I might venture some thing along this line: that there are some here who have seen the first Federal Council of the Churches of Christ in America who may live to see the first Annual Council of the Church of Christ in America.

Well, now, if we are moving on toward larger things in cooperation and fellowship and union, I believe that that organization represented here to-night by Dr. Bailey and by Mr. Hartshorn, is to play by no means the least significant part; because it is our Sabbath-school that is turning the minds and the hearts of our young people to the Bible, the charter of the Church of Jesus Christ; and, as we study the charter, there emerge from it such great principles as these: the unity of the Church; the mission of the Church; the Divine Head of the Church; and, if I should speak a word of counsel, it would be along this line, namely: Let us seek, as members of young people's societies, to emphasize more and more definitely and continually the existing union of the one Church of Christ. There is but one Church, we all admit that,—a church composed of all in every land who believe in the Lord Jesus Christ and seek to serve Him; that is the one universal church. Now, let us seek to keep in mind the thought of that one Church, and then we will be aided in expressing an existing unity by common effort and by manifested love. We are apt to forget that unity; sometimes we are almost startled as we wake up and rub our eyes and say, "Why, is it true after all? Was I in the same church with that man?"

A previous speaker alluded to a battlefield and to a mistake on the battlefield; and also to iniquity of football. Hector Cowan was about the greatest football star that ever stepped upon the gridiron. He was not only a giant; but a Christian gentleman. They tell us that after graduation Hector had a most ferocious encounter with a burglar, as he supposed. That he was awakened one night by a footstep in the hall; creeping out of his bed and into the hall and seeing in the dim light a man moving, he grappled with him in the darkness. The two rolled over and over upon the floor; and then someone coming in with a light saw Hector and his brother

embracing one another in a teriffic grasp. So, sometimes, after we have debated fiercely with men on very minute theological problems, we rub our eyes and say, "Why, after all we are brothers. Let us love each other a little more." I would that we might more and more emphasize this fact of an existing unity.

When Jesus Christ was kneeling under the very shadow of the Cross, He prayed, "That they all may be one, as we are;" and we sometimes say that the realization of that prayer is far in the future. Let me tell you, my dear friends, the truest realization of that prayer is in the present, as it was in the past, when, on the day of Pentecost, "by one Spirit" the followers of Christ were "all baptized into One Body." So when we see the aged Paul, kneeling in the shadows of his Roman dungeon and praying, he does not pray for church unity, not at all. When he has lifted up his voice in thanksgiving to the one "Father, from whom the whole family in heaven and earth is named," he turns and says to the followers of Jesus Christ, "Be careful to maintain the unity, which exists, in the bond of peace, for," he said, "there is one body." There is only one. "There is one Spirit and one hope of your calling, one faith, one Lord, one baptism, one God and Father of all." There is one body. Let us always remember that, and rejoice in that, and praise God for that.

Well, then, what remains for us to do? Why have this great Council? I will tell you why, simply, that we may the more and more perfectly express that unity which now exists, and more wisely co-operate in our common service as members of one body. The more we remember this existing unity the more certain we will be to express it in outward forms; and the very first thing we can do by way of expression, and the thing that will bring us most closely together, is to remember that the mission of the Christian Church is a definite mission, and that as we go forth to labor, we labor together for one Lord and Master. We are told that when Lord Macaulay came back from India he said that "after he had seen men worshipping cows he didn't think it mattered quite so much as to the different ways in which men worshipped God." And when we look out upon the need of the world and remember

that we have been sent with the Gospel to meet the need of that world, we do not think it matters quite so much how men may worship their one common Master. Nothing can bring us more closely together or more speedily together than to go out and to labor in the Master's name.

I say, then, last of all, seeking by ever closer co-operation, seeking by ever closer unity, to serve the Master, let us go out from this house to-night laying down our very lives upon the altar of His service. Nothing will bring men so close together as to get close to Jesus Christ. I have seen, in this room this week, groups of Methodists in one corner and Baptists in another and Episcopalians in another. I have even seen the Presbyterians occupying the stage. Let me ask how such groups could be brought together most speedily. Would it be by sending messages from one corner to another to decide which corner all should occupy? The quickest way would be to have our distinguished moderator stand at that central point and call for all to come toward him. So if we wish to get nearer together as Christians, the very first thing to do is to get nearer to Jesus Christ, and to take our lives and lay them down before Him. We shall realize and express a unity as we are in reality united in Him.

We have read again and again of the opposing armies which united in singing; first the army on this side was singing its hymn and the other listening; and then the army on the other side singing its hymn and this side listening. They could not unite; but you remember how it was. Out on the night wind there rose a voice singing: "Jesus, lover of my soul, let me to thy bosom fly," and then you remember how voice after voice took up the words until two armies were singing:

> "While the billows near me roll,
> While the tempest still is high."

Ah, yes, it is when we are looking up in love to Him and going out with devotion to Him, it is then our hearts beat as one. We are not two armies; "We are not divided; all one body we;" we are all following one Captain and when we get very near to Him we find ourselves very, very near together. They were in the same army, that poor wounded man and the

little Japanese who kneeled over him and asked him if he could take any message home.

"Oh, yes," said the man, "you can." He mentioned a place in northern Japan."

"Oh," said the man kneeling over him, "I live very far from you."

"Well, then," he said, "I wish you would do one thing for me. I wish you would reach in my pocket and get out that little book," and as he was reaching to get out the little book, the friend looking down upon him said, "I never saw you before, but let me repeat this to you: 'God so loved the world that He gave His only begotten Son;' " and he had gone no farther when the little fellow lying there looked up and said, "The Lord is my shepherd, I shall not want"; and then they were clasped in one another's arms, and they were brothers, the living and the dying, for they had the one common Lord and Master.

Let us come nearer together. We love each other, because we do devotedly, passionately love the Lord Jesus Christ.

"Partakers of our Saviour's grace,
The same in mind and heart;
Nor joy nor pain nor time nor place,
Nor life nor death can part."

May God bless you in the service of His Son.

The Chairman: I am sure you will all join with me in expressing appreciation of those who have spoken to us to-night for the helpful, powerful and inspiring message which they have brought, and to the friends of the chorus and to the committee who have made the admirable plans for this meeting. It is a meeting of power. It is a meeting that must inspire to service. It is a meeting that sounds in every ear the call to work.

The Church and the Workingmen

Organized Labor Speaks for Itself

By Mr. D. A. Hayes.*

As this is the largest gathering of workingmen I have ever seen in this city, and as I have been introduced to you as an officer of the American Federation of Labor, it may be proper that I say a few words for that organization before presenting any of the distinguished men who are here to address you.

MR. D. A. HAYES.

First, I desire to express my appreciation on being appointed chairman of this meeting. I consider it an honor; not only to myself, but to my fellow workingmen; and on behalf of the American Federation of Labor, I return our thanks and congratulate the Federal Council of the Churches of Christ in America for the fair and outspoken declarations it has made in regard to organized labor, and for the position it has taken in favor of all those men, women and children, who work in mills, mines and factories. The action taken by the Council is progressive;

*President of the Glass Bottle Blowers' Association of the United States and Canada, and the fifth Vice-President of the American Federation of Labor, presiding at an interdenominational meeting at the Lyric Theatre in the interest of Church and Labor.

it is encouraging, and contains the promise and the hope of more justice and better conditions for all working people; and as a further evidence of the solicitude that this Federal Council has for the welfare of organized labor, its President is here to address you. Therefore, I take pleasure in introducing Bishop Hendrix, President of the Federal Council of the Churches of Christ in America.

(Mr. Hayes, introducing the Rev. Charles Stelzle, spoke as follows:)

Before presenting the first speaker I referred to some resolutions adopted last week in the convention of the Federal Council of the Churches of Christ in America. The delegates composing this body represented seventeen million members of different churches. The resolutions were presented by the Committee on Church and Industry and were adopted without a dissenting voice. They show a keen insight into social and industrial conditions, and are plainly in sympathy with the real objects and mission of the trade unions; in fact, they read like measures passed in a convention of the American Federation of Labor, and as this meeting is the result of the adoption of these resolutions, they should be read. Indeed, I wish they could be read by every one, especially by that class of people who can see but one side of a question and are always ready to criticize labor organizations and other bodies that endeavor to make the world a little better than it is. Here are the resolutions:

"To us it seems the churches must stand:

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly self-guarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safe-guard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

"For the most charitable industry that can ultimately be devised.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

"To the toilers of America, and to those who by organized effort, are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends greetings of human brotherhood, and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

As stated before, these resolutions were adopted without a dissenting voice.

(Bishop Hendrix: You are quite right, not a dissenting voice.)

One thing is certain, there was a practical trade unionist in that convention. He is with us to-day and we intend to make the most of him. Had we been told a few years ago that a convention of prominent ministers and laymen would have adopted such declarations, we would have doubted it, because —and we may as well speak frank about it—many working people have felt that the churches are unsympathetic, if not indifferent to the desires and aspirations of labor for more justice, and for better opportunities to realize and enjoy that standard of life which the very teaching of Christianity inspires in the minds of men. Such doubts have been felt more during times of great strikes where moral as well as industrial

principles were at stake, and when hard pressed in great struggles or during long periods of enforced idleness, workingmen have looked to the church for encouragement or for assistance in a just cause. This desire may have come with the recollection of that consoling and wonderful invitation of the Saviour who said: "Come to me all ye who are weary and heavy laden, and I will refresh you."

Now, while one meets with quite a number of workingmen who entertain the view that churches in general are not in sympathy with the efforts of labor to unburden itself of certain wrongs and abuses, we have also heard it stated, that trade unionists are indifferent toward the churches. It is my candid opinion that both sides have unconsciously exaggerated this phase of the question; because I can truthfully say, that the great majority of trade unionists are earnest church members, and after fifteen years of active service in the movement, I know from experience and observation that membership in labor organizations has made men better Christians and better citizens.

The labor movement is based upon moral principles; it is a reform movement; were it otherwise, it could not have withstood successfully all sorts of attacks and misrepresentations. The main ambition of workingmen is to give their children that which they were denied—an education, and back of this ambition is the hope that the education will better equip them to bring about an improvement in the present social order; and consequently, infuse more Christianity into the relations between employers and employees.

I have little patience with those people who try to create the impression that membership in a trade union lessens a man's sense of loyalty to the Church, or to law. It should be remembered that we are all subject to the same moral and governmental laws; we hold to the faith and ideals taught by the churches and the institutions of this country, and when we go on strike or become involved in controversies with employers, we are standing for, or fighting for, a principle, and according to the position taken by the Federal Council toward certain social and industrial evils, it is ready when necessary to do the very same thing.

We do not believe, or expect, that the Church should take part in our disputes, but we do believe that in cases where, as intimated, in your declarations, industrial conditions are such that the moral, as well as the physical health of men, women and children are endangered, or where labor is contending for some great principle which concerns the rights and welfare of working people, the Church should then speak in no uncertain tones, or if need be, study and investigate the grievances of labor, and you will find that we as trade unionists shall have no fear of the outcome.

The churches represent the moral power of the world, and when they condemn any social or industrial injustice or abuse, there will be few to oppose the stand taken. It has always seemed to me that the common laborers who are yet unorganized, and women and children who work long hours, at very poor pay, have a special claim upon the attention of the churches, and not always for sympathy and advice either, but for assistance in improving conditions that are so unjust they can neither be excused nor condoned.

Ministers must not be surprised, if as a result of their expressions in regard to child labor, and the women in mills and factories, some employers do not accuse them of trying "to run their business." This is what we often hear, and would seem to imply that any effort to correct abuses in this direction will bring you in conflict with somebody's "business"; whereas they mean "interests."

The adoption of the resolutions on the Church and Labor, by the Federal Council of the Churches of Christ, will have a beneficent and far-reaching effect. They contain sentiments that voice our common brotherhood, and will be cordially accepted by trade unionists everywhere. To read them, makes us feel more kindly toward our fellowmen than does the paid and prejudiced articles published in the newspapers by the leaders of the Manufacturers' Alliance, and while we appreciate in good faith, the advanced position taken by the Federal Council, we must not forget to give credit to the American Federation of Labor. It has agitated and borne the brunt of censure and misrepresentation, simply because it exposed the injustice and often the cruelty from which thousands of work-

ers suffer. The truth has not always been welcome; but now since the Church has taken a stand against the wrongs of which we complain, some people may find it difficult to justify the way they have of running their own business.

The churches having declared so unqualifiedly in favor of the real objects and missions of Organized Labor, we should as trade unionists show our appreciation by proving that we are worthy and deserving. We can best do this by earnestly co-operating with the churches in the great and divine work of making men and conditions better. This occasion is auspicious for the progress of our cause, and we should take advantage of the opportunity now presented, and do all in our power to keep alive, especially here in Philadelphia, the interest aroused in regard to the relations between the Church and labor, as expressed by the Federal Council of the Churches of Christ in America.

In the beginning I referred to the presence in the convention of a practical trade unionist. He is here, and a man whom I am proud to regard as a friend. Some years ago he worked at his trade as a machinist, and still carries a card of the Machinists' Union. I am very glad that so many trade unionists are present to welcome and listen to one of Nature's noblemen,—the Rev. Charles Stelzle.

Mr. Stelzle is now an ordained minister of the Presbyterian Church, and superintendent of its Department of Church and Labor. The work he is now doing is appreciated by the different trade unions throughout the country. I first heard the gentleman four years ago when he addressed the convention of the American Federation of Labor at Pittsburg. He came as a fraternal delegate, and his sympathy and absolute sincerity made for him many friends.

At that time Mr. Stelzle was comparatively unknown, but to-day few men are better known in all the industrial centres throughout the country. This is not only a tribute to his ability, but an indication that there was need for the work he had undertaken, and the Presbyterian Church made no mistake when it established a department for the study of industrial conditions and the advancement of labor and placed

him in charge. I trust the day is not far distant when every church will establish similar departments.

I heard Mr. Stelzle speak last month at the Denver Convention of the American Federation of Labor. During the course of his remarks he said: "The Church and Labor have three things in common. They stand for three principles. First, the value of human life; second, the value of the human body; and third, the development of the human soul." These sentiments met with a hearty and sympathetic response, and I know that the work he is doing is bearing good fruit.

Christ and the Workingman

The Seal of the Council the Hand of a Laborer

By Bishop E. R. Hendrix, D.D., LL.D.*

Mr. President, we are more than twenty-one federations here this afternoon, for this crowded platform itself is a federation, and we are glad of it. The largest federation in the country is this federation of churches. In a telegram I sent to the President of the United States yesterday by order of this great federation of churches, I spoke of this assembly in session in your beautiful city as representing more than seventeen millions of communicants, and a population of fifty millions. By virtue of our being federated, we are better able to know each other and better able to work together for those great interests dear to us and dear to you. We are federated because One came into the world to make possible such a federation, and if Christ had never been here, we would not be here this afternoon. There would be no federations among men, for none of that spirit of brotherhood that underlies all our federations is known outside of where Christ is known, and is not developed save where He makes the atmosphere and climate where such development is possible.

I am here this afternoon wearing, like you, a badge, and so the gentlemen who are here with me on this platform. It bears the hand of a laboring man, the scarred hand of Christ that rules the world to-day. It is the scarred hand of Christ that holds these seven stars here to represent the churches as a representative and perfect number. Christ rules because He saves. Men will not tolerate the rule of one man. The world will never be ruled by one man. The balance of power, which the nations guard so sacredly will forbid any one man exercising imperial supremacy, even over one part of it, much less the world. Europe will never

*President of the Federal Council.

have one master. Asia will never have one master. Africa will not long tolerate one master. The very balance of power as men grow more self-respecting forbids that, but all of us in America, in Europe, in Africa, Asia, Australasia bow when one scarred hand holds the scepter.

The divinest being the world ever knew is the mightiest. I would not be here if Christ was not a working man. I would not respect Him if He was not a working man. I cannot conceive of the Son of God coming into this work-a-day world and having nothing to do. The unemployed classes are the dangerous class. The very angels are workers. These are they who excel in strength, capable of large service, ever more like lightning, willing messengers, fleet-footed, flashing from one part of the world to the other. Can you imagine the Son of God not having any of its burdens or performing none of its tasks? To my mind, Christ is the model working-man. Every indication would go to show that He was left the head of the family at a relatively early age, for no later is the name of Joseph mentioned after the scene in the temple. By those honest hands of the eldest member of the family, a son, who wrought and made a reputation as the working man was bread won for the family. "Is not this the carpenter?" Can you imagine Christ doing anything unworthy of the best skilled labor. It was labor into which he put His best, and because Christ took His place side by side with working-men the world over, mingling His sweat with theirs, and His song with theirs, He has a claim upon working-men, such as no other religion ever has claimed for the object of their worship. It is the rarest thing in the world for working-men to use the name of Christ profanely. I think only once in my life, and I have been a close observer along this line, have I heard the name of Jesus in an oath. Men swear by a remote Being, as they think, but it is the rarest thing to hear the name of Christ spoken irreverently.

When we learn of Christ coming on the earth, He soon appears in that most manly relation of a bread-winner, and very soon His hands are hardened by honest labor. It is that hand that taught men how to work with their hands. God is the great worker. "My Father worketh and I work." Christ

claimed that as a proof of His divinity. "I am not come to be ministered to, but to minister." When we get that conception of the bravest man that ever lived and the most helpful man by His devotion to His fellow-man, His sense of justice, and above all His sense of brotherhood, we cannot help but be won by it and wish to follow Him.

In the city of London, in the City Temple, Dr. Joseph Parker was troubled by the absence of working-men from church, and invited hundreds to lunch there. He said: "Bring your dinner buckets, and your pipes if you want to; I want to have a good talk with you." Stepping out in front of them, he said,

"Men, why don't you come to church?"

One man said, a leader among them: "The Church is not for the likes of us, the Church is for the rich, and the Church is for the prosperous. You don't want us there; that is what is the matter with the Church."

Dr. Parker then said, "Men, what is the matter with Jesus of Nazareth?"

Instantly a working-man swung his cap and said: "He is all right." And a thousand or more working-men kept swinging their caps and saying: "He is all right, He is all right."

Find fault with us, with our lack of sympathy at times, with our indifference which we manifest too often, but not with our Master who taught us. He is the one who will make you strong for service. Nothing touches me more than His healing the withered right hand. It was essential that the man have the use of that hand. Jesus, when He passed by, saw the man with the withered hand, and He healed it and made it whole. That is what He is doing with the working man the world over. He is making him strong for service, strong to overcome passion, drink and vice and whatever hinders and arrests his powers of service. Christ is come to heal, and when I think of that wounded hand of my Saviour, that working man's hand, that hand that laid in blessing on little children, that hand that lifted the man with the broken ankle joints and made him strong and whole again, that hand that brought the dead out of the grave, I

think I can read the very divinity of my Lord in the history of His hand.

The last time that hand was seen was when it was nailed on the Cross and was stretched out in blessing when He took His departure. The greatest mistake was to nail His hands to the Cross.

"From world to world, how wide those hands extended
Through what abyss of Luni those feet descended,
What outlook for that head so high extended,
Christ saved all worlds, not even ours neglected."

The symbol of our Christ of which I am speaking to-day is that outstretched hand. It is reaching to you and to all the world, that hand of the working-man, that hand of the Saviour of men.

Some years ago, there was found in Egypt a strange passage of scripture:

"Lift the stone and thou shalt find me,
Cleave the wood and there am I."

Would that it was in our Bible, where it doubtless belongs. It came from the lips of our Saviour. There are many things that Jesus said, which are not in the Bible. We are finding them out more and more. John, himself, said that there were not books enough in the world to contain all the words that He spoke. Paul was very happy in picking some of those sentences which fell from the lips of the Saviour like this one: "It is more blessed to give than to receive." Now, as they are finding out the new words they are adding them to a small book that has been published called "The Words of Jesus."

It was evidently the property of a working-man where it was found. It was found on a papyrus in Egypt. Now the best scholars of the world say it is undoubtedly the language of Christ, that the working-man preserved and studied. I was thanking Dr. Henry van Dyke for his beautiful explanation of: "Lift the stone and thou shalt find me. Cleave the wood and there am I." What did it mean? There was a man who wanted to find Christ, and he imagined he must leave his work. He was a carpenter, builder, per-

haps, or a stone-mason. He imagined he could only be a Christian by going to the desert and living a hermit's life. He never found Christ there. He then thought he must never go outside the cloisters of the church, or walls of the temple. He did not find Christ there. There was something defective about that man's life. He was heedless of his children and his fellow-men. He was seeking Christ for himself and not for others. The voice of the Saviour came,

"You did not need to go to the desert to find me,; lift the stone and thou shalt find me. Do your regular work as a stone mason and as you do your work you shall find me in your daily labor. Cleave the wood and there am I. As you lift the timbers, sing out the song of praise." Christ is with you in your daily task. Whatever you do, "lift the stone and thou shalt find. Cleave the wood and there am I," that is the message I bring to you. This is the Christ, whose example inspired you for more skilled labor. He reveals to you there His perfect humility, the heart of God, in that parable of the Good Samaritan, the parable of brotherhood. The hand of Christ is the hand of God. This is the Christ ever blessing you in your homes, your country and the world.

These gentlemen here represent the great federation of churches. They are not seeking anywhere to have this nation establish a Church. Our mission is to have the Church establish a nation. That is the great Church that is established best which helps establish the nation and make it stronger in its helpful brotherhood to our fellow-men everywhere. We need you to help with this great temple of humanity, and as you build for others, you will find Christ with you side by side. The message I would leave you would be a message of tireless devotion, and touching the strong helpful hand of the Son of God, your brother and mine, saving now and evermore. Amen.

The Champion of Labor

Workingmen Urged to Give Jesus a Square Deal

By the Rev. Charles Stelzle.*

Mr. Chairman and Fellow Workers: Mr. Hayes has pointed out some of the things for which Organized Labor stands, and, as he well says, the resolutions adopted by the Federal Council last week seem to have emanated from the American Federation of Labor, for the Trades Union as well as the Church stands for the highest ethical ideals. For instance, it is fighting for universal peace. Some day war shall cease, but if we wait until the edict comes from a so-called Peace Conference at the Hague I rather think our patience will be exhausted. Some day war shall cease, but it will be when the workingmen of the world decide that they will no longer go out to shoot down their fellow-workers in order to satisfy the greed and the selfishness and the avarice of their rulers no matter who they might be. In other words, the workingmen of the world will cause a great universal peace strike and then war will cease. These working men stand for the Americanization of the immigrant. Carroll D. Wright once

THE REV. CHARLES STELZLE.

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said that there is no institution that is doing more to Americanize the immigrants than the Trades Unions of the country.

Trades Unions are a mighty force for more temperate living. I was interested at the last convention of the American Federation of Labor in some resolutions brought there by delegates from certain Central Labor bodies, resenting the growth of the temperance spirit throughout this country and protesting against the introduction of the Local Option law, forgetting as these central bodies did, that "Local Option" is simply "the referendum," a thing for which Organized Labor has for years been contending. These resolutions were presented by the delegates to some of the powers that be, and they were told to put them back into their pockets and take them home, because they would not stand a ghost of a chance in that convention. This great Organized Labor movement stands for temperate living among the working men of our country.

What has Jesus Christ to say concerning these questions? What did Jesus Christ come into the world for? There are some men who insist that He came to promote an ideal republic or a Utopian democracy. Jesus Christ came neither to establish a republic nor a democracy. He came to establish an absolute monarchy. Every social reformer claims Jesus Christ as the champion of his particular social theory, even if these theories be as extreme as the poles. The Socialist believes in the supremacy of the law. He says that Jesus Christ was a socialist. The Anarchist says that the law is the source of all evil, therefore, he would wipe out the law. This man says Jesus Christ was an anarchist. He could not have been both, because they stand at the extremes of the poles. Whatever else this may indicate it proves that the Christianity of Jesus Christ is broader than any "ism." No one can prove from Scripture that Jesus Christ was the advocate of any particular social system. Some men have stated that because the Church has not advocated a particular economic system, therefore the Church is untrue to the teachings of Jesus Christ.

May I tell you briefly why the Church may not adopt Socialism, Anarchism, or any other "ism"? It has not been

demonstrated that any one of these theories in its practical application would bring about the golden age for which all good men are looking. Furthermore these men are not agreed among themselves as to how their system is going to work out. They cannot agree on a satisfactory program, and the Church would have to decide, first of all, for instance, which of the fifty-seven varieties of Socialism it would adopt. Furthermore if it were at all possible that Socialism would prove satisfactory to this generation, our solution of the labor question would not be satisfactory to the next generation. The labor question will not be settled until the last day's work is done. I care not what the platform upon which you stand, the people of the next generation will call you back numbers. Our ideals are constantly advancing. When we come up to the ideals of former days, we find that already we have had a larger vision and the things for which we are now contending are nobler and bigger than those toward which we aspired some time before.

In the history of the Church some branches declared that slavery was Scriptural. They thought it was perfectly right that one man should serve another as a slave. This belief was commonly accepted. But to-day who would dare say that any man may hold in subjection as a slave another man? Yet, the socialist is demanding that the Church make the same mistake that it made before. Fifty years hence the labor men will look back upon the transactions of the last American Federation of Labor Convention and wonder what kind of a layout it was. Yet the delegates to that body were pretty good fellows. They did the best they knew how. But we cannot legislate for the next generation. Once again, the Church has no right to say to that anarchist (I speak, of course, of the philosophical anarchist; bomb throwing is not an essential part of anarchism): "We are going to force Socialism down your throat whether you like it or not;" nor to the socialist, "we are going to force the philosophical system of Anarchy down your throat whether you like it or not." I would object to the Church forcing me to accept any economic system if I did not believe it. If I as an individual protest against a particular economic system, I am going to fight for

the other fellow who is just as conscientious as I am and may not agree with me at all as to the kind of economic system to be introduced and favored by the Church.

While all this is true, there are certain fundamental principles which Jesus advocated and which are applicable to society in every generation. He lived in an age when social conditions were worse than they are to-day. He denounced them as no other man of His time dared denounce them. The philosophers declare that a purchased slave was better than a hired one. The rulers compelled half the world to live behind prison bars. Then came Jesus Christ. He struck that system a blow from which it never recovered. But instead of advocating another social system, he began to change individual men, because he knew very well that before you can introduce an ideal social system you must have ideal men. We were talking before election, in New York State, about honest horse racing. But Josh Billings once said:

"Before you can have an honest horse race you must have an honest human race." Before you can have an ideal social system you must have ideal men. I was talking in Chicago to a big crowd of workingmen about the moral aspects of the labor question. A man came down the aisle and took a seat near the front when one of the newspaper reporters said to me:

"That man is a Jew and a Socialist, and if he gets a chance he will rip you up the back." After I got through I invited questions, and he was the first man to rise to his feet. With a sneer on his face he said, "What is the use of your talking about the moral aspects of the labor question? You know very well that it is because people are poor that they sin." I said, "Is that so? Then I suppose you would say that all the millionaires in Chicago are saints." He sat down, as the working men cheered, because they saw the point. I have the largest sympathy for the man who is up against it physically, but after all, it is not so much a question as to what a man is without, as what he is within that shall determine his destiny.

I say that because I know the other side. I went to work at eight years in the basement of a New York tobacco shop; a sweat shop you would call it now. My mother and four sis-

ters and I lived in a rear tenement over near the river. There that mother sewed wrappers for which she received two dollars a dozen. It took her three days and three nights to finish a dozen, and sometimes, I would wake toward the dawning of the next day, to see her still seated at my bedside sewing. Often she had gone supperless that we might have something to eat. We had only a stale roll with a little salt sprinkled upon it, and frequently that was all we had for weeks at a time. It was years before we tasted butter or fruit; we hardly knew the sight of either. I know what it is to suffer these things, and if I felt that the Church had no message concerning child labor; if it had no message concerning the securing of a square deal for women, and no care for the unsanitary conditions of the sweat shop, I would line up with some organization outside of the Church. I need simply think of my mother, broken in health, and sometimes crippled in body because of the awful sufferings of those early years when she worked to keep me from starving, and of my four sisters and all they passed through, to make me a labor agitator,—on the other side, against Church and against every condition and every institution of human society to-day which stands in the way of my people, the working people,—if the Church did not care. But, the Church does care. If the Church did not care I could not hold my job.

I still have my card in the Machinists' Union, and I have got a pair of union-made overalls in the garret in my home, and I could go back to the old shop in New York and swing my hammer and grip a chisel as I did fifteen years ago. But I don't believe I shall be called on to use the card, or the chisel, or the hammer. I started out six years ago commissioned by the Church to say and do whatever I pleased on this job, and I've been doing it without any apologies. These labor resolutions which were passed by the Council the other day, indicate the real attitude of the Church toward these questions. The passing of these resolutions does not mean that the Church has suddenly been converted to these principles. It is the first time that the united churches of America have had an opportunity to give practical expression to the principles for which they have always been contending.

Recently, at a sociological conference, I heard a man say that during the last twenty-five years the Church has been increased three-fold and that during the same period social unrest had increased in the same ratio. And he concluded that the Church, as a means for keeping down social unrest, had been non-effective. As though that were the business of the Church! Rather is the opposite true. It is the business of the Church to create social unrest. There are no labor troubles in Darkest Africa. You never hear about a strike for shorter hours over there, but the missionaries that the Church is sending to Africa will create labor troubles. There they will find a Continent of people satisfied with low ideas and low physical conditions. They will point out these low ideals and show them the possibilities of a life in Jesus Christ, the possibilities of a Christian civilization, and, as these people catch a vision of Christ, and all He may mean to them, there will come among them a healthy spirit of social unrest, and they will break bands that have bound them for many a century as they aspire to these better ideals. That has been the history of the Church in every generation. If ever there was an opportunity for the men who are saying that the Church is not doing a thing, and never has done a thing to help the working people to raise their standard of living—if ever there was a chance for those advocates to try out their own plans, they will find it among the people of the Cannibal Islands. But they do not go to the Cannibal Islands or to the heart of Africa. They wait until the Church has poured in its millions of dollars, and sent its thousands of missionaries, and after they have brought about a Christian civilization and laid the foundations, the social agitator goes in and builds on these foundations, scorning the Church, which, he says, has never done a thing to help the common people. Meanwhile he is quite content to live in America, or England, or in some other country, until the Church prepares the way for him.

Gentlemen, let us give the Church a square deal. She has made mistakes. I rather think no one pounds her harder than I do when it seems necessary. These gentlemen on the platform take a hand at it once in awhile. You should have been down to the meetings of Council as we pointed out our

weaknesses, but the Church has done something more than make mistakes. It has been constructive; it has done many things for the advancement of mankind and for these things let us give due credit.

The power of Jesus Christ is due to the fact that He has built His Church upon the principle of securing the right kind of men through whom He might operate. One time a man came to Strauss, the Jewish infidel and said: "How can I found a new religion that will rival Christianity?" The answer was:

"That is a very simple matter; have yourself crucified and buried; then on the third day rise again." Needless to say the religion was not established. Napoleon in exile on St. Helena, turned to General Bertrand and said: "I know men, and I tell you that Jesus was not a mere man. Between Him and whoever else in all the world beside, there are no possible terms of comparison. Alexander, Cæsar, Charlemagne and myself founded empires, but upon what did we rest the success of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this very hour there are millions of men who would die for Him." Jean Paul Richter once wrote: The life of Christ concerns Him, who, being the mightiest among the holy, the holiest among the mighty, lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the ages."

Jesus Christ is the court of last appeal. Who is there to-day who thinks of turning to Plato or Socrates, or to any other philosopher to settle the great social question? But if we can get a clear statement of Christ's concerning the matter the question is settled for all time. No one thinks of going back of the verdict of Jesus. Is it not a great thing to have such a man as Labor's Champion?

We say if Jesus Christ were here to-day He would fight the battles of the toiler. I believe He would. He did fight the battles of the toiler and it cost Him His life. But men, is it a square deal to Jesus to stand back and allow Him to bear the brunt of the battle? Is it a square deal to Jesus to have Him take all the buffeting and the spitting upon and the in-

sult? Is it a square deal to receive all the benefits that come to us because of the sacrifice of Jesus, and then stand back like miserable cowards and not even proclaim Him as our friend? What I ask for the Trades Union and what I ask for the Church I ask for Jesus—the square deal—that is all. Surely, the American working man is ready to give that.

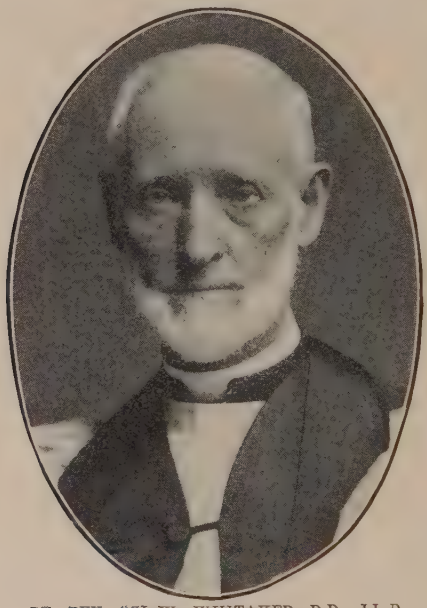
He stood once before Pilate. Pilate did not know just what to do with Him. I wonder sometimes if Pilate could have looked down the ages and heard every Sunday morning millions of men and women and children repeating the words: "Suffered, crucified under Pontius Pilate,"—I wonder if his answer would have been what it was: "Take Him away and crucify Him?" Yet there are men who are doing that to-day—crucifying afresh the Lord Jesus. They are trampling under their feet His love, His sacrifice, scorning Him who meant so much and who means so much to you and me. God grant that every man here to-day may give Jesus a square deal, and that he may say to Him: "Jesus Christ, my champion; the champion of Labor"—yes, He is that, but God grant that every man shall call Jesus "Saviour and Lord."

Christian Brethren in Truth

Men Organized For Service

By the Rt. Rev. Ozi W. Whitaker, D.D., LL.D.*

The program of the Federal Council was thoughtfully and admirably prepared, and thus far it has been carried out in a spirit and manner befitting the importance of the many correlated subjects which it embraced. At the present stage of the Federal Council, I feel justified in saying we must all be convinced that through its establishment and operation a very great advance has been made in Christian unity. There is reason to believe that the influence of this Council will by no means terminate with its close. Those who go out from these sessions will carry with them the spirit which they have received and which they have illustrated while here; throughout the land the germinal force of the movement which has found expression here will be felt in State after State and Territory after Territory, and crossing the sea it will reach all points where the work of evangelization has already begun among heathen peoples or wherever men are called by the name of



RT. REV. OZI W. WHITAKER, D.D., LL.D.

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Christ. But it will not stop there; it will go on and on until men as they are brought to know the Lord Jesus Christ and the blessedness of fellowship in His Church shall feel its quickening impulse, shall get an upward vision of the true character of God, the true nature of man, the redemption that has been effected for them, the blessedness of the salvation which Christ has revealed, until the knowledge of that salvation shall cover the earth as the waters cover the sea.

The various aspects which have been presented in the program may be differently estimated as to their relative importance; but there is no one of them that is unimportant, no one of them which cannot well engage the attention of men whose hearts are set upon fulfilling to the best of their ability the responsibility which God has placed upon them. They touch human life at almost every point; they have to do with human relations in almost every direction; they have to do with individuals; with small organized bodies; with separate jurisdictions; with the body of the Church at home and abroad; they have to do with the employments and occupations of men, with varying social conditions of men, and with the methods by which the greatest good may be accomplished for the benefit of those who are suffering from wrong or injustice, from neglect or forgetfulness, or from the direct consequences of sin.

In the list of topics which has been brought forward, not the least in importance is that which is presented for our consideration this afternoon. In some respects it might be reckoned amongst the greatest. The Brotherhood of Men; men organized as brothers for Christian service. It seems a very simple thing; it may be that there are men in brotherhoods who, while recognizing their privileges as servants of the Lord Jesus Christ, as honored in being His soldiers and messengers, have not yet grasped the full significance of the position they occupy. There could be an organization of such a brotherhood only by their being sons of God, and it is our privilege to say as individual men and boys, we are the sons of God. Then God is our Father and we are His children; we are brothers in Jesus Christ, His Son; we are members of His body.

But our thought here is especially of God as our Father; every time we say the Lord's Prayer, we acknowledge that. We acknowledge it in its fullness if we rightly understand those first two words—"Our Father" not merely the Father of this boy or that boy, but the Father of every boy, of every man, of every human soul,—"Our Father." It is the blessed privilege which Jesus has given us of looking up to our Father in Heaven and recognizing Him as the Father of all humanity, that humanity which Jesus took into union with Himself when He became incarnate as the Son of Man; that human nature which Jesus has glorified, has taken into heaven to the right hand of God; that humanity which has so entered into union with His Godhead that the union is never to be dissolved. It is our humanity that has thus been lifted up in the union with God the Father, and we are His children, and all men are His children. He is not merely the Father of a cultured race but of the most ignorant and barbarous races. Christ died for one as truly as He died for the other. His redemption was a sufficient satisfaction for the sins of the whole world.

Now, that idea is the underlying one in the brotherhood of Christian men, and carrying it out to its fullest extent, it would impel every member of a brotherhood to make known that salvation which has come to him, that good news which has gladdened his heart, that inspiration which has made him a different boy or man from what he was; to make it known to those who are ignorant of it. It would make him feel that that was the great object for which he was now alive, that all other things were secondary; this was first and foremost. The relationship in which he stands to God as his Father and to every other man as his brother ought to be the strongest influence acting upon his life,—stronger than his love of country, stronger than his love of the ecclesiastical affiliations which surround him and bind him, stronger than his own personal affection for his near relatives and friends, for he should be willing to part from them that he may go to those who are far away and save them.

A glimpse of this great truth shows what dignity, what privilege there is in being a member of a Christian brother-

hood to work for Christ, working for our Father, working for our brothers, eager to communicate to them the good which has come to us, eager to help them to be delivered from the evil. Therefore, it seems to me a very great privilege to be a member of a Christian Brotherhood. It is a high and noble work to which you are called; one that may well enlist all your sympathies and call out all the energy and power you possess, and which should make it a delight to consecrate all that you have and all that you are to the service of God your Father, of Christ your Saviour, of the Holy Spirit your Sanctifier, that you may carry the good news to those who have not yet heard it.

The program as it was first prepared for this afternoon has been changed in some respects. A change is ordinarily to be regretted in a program but I am sure I express the opinion of all when I say that whatever regret we might have felt for the first change is entirely compensated for by the fact that owing to it the Rev. Dr. W. H. Roberts is to be the next speaker.

Facts Which Must Become Principles

Friendship, a Personal Evangel and a Divine Life.

By the Rev. William Henry Roberts, D.D., LL.D.*

Two words as introductory to the remarks that I shall venture to offer to you this afternoon in connection with the Brotherhood Work of the Churches of Jesus Christ.

The first remark is of a personal character and addressed to the honored chairman of this meeting. We rejoice, Bishop, in your presence with us this afternoon, in the words which you have spoken to us indicating the sympathy of that great historic church of which you are a bishop, in the work of the Federal Council, and in all that has to do with the welfare of the Church of Christ in this land and throughout the world. We are glad that we can stand here together upon this platform as brethren, giving expression to our common sympathies, one with another, and with all who bear the name of Christ throughout the world.

The second preliminary word is one which comes directly to the audience. It is a great pleasure to address a representative gathering of the Christian brotherhoods of the American churches. There are six brotherhoods represented here this afternoon in an official manner. There is impressed, therefore, upon our minds that unity of faith in the Lord Jesus which is the bond which unites us in the mystical body of His Church,—of that Church which is not only a church militant but likewise a church triumphant,—one Church on Earth and in Heaven.

The thoughts to which I shall give expression are born of experience. Brotherhood work is no new thing to the speaker. In all my Christian life I have known what it was to be associated with other men in Christian work; and, can testify what a power those organizations to which I have been related

*Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A.

have always been in every congregation in which I found them and where I was privileged to be a part of them. Whether it was the church of my boyhood, where I was a member of a boys' band, or later on, within the past year or two, when I entered into that far-reaching organization the Presbyterian Brotherhood, I have felt the power of the association of men one with another in that work whose purpose is to carry the Gospel to every creature.

More and more as I have associated with others in the work of men within the Church of Jesus Christ, have I been gladdened with the growing power of that work, with the addition from year to year of great numbers to the work, and with the evident blessing of God upon all work that has been performed in the name of Jesus Christ. The Lord is blessing the work of men in the churches. May that blessing come yet more abundantly, and may Christian men everywhere realize their duty, so that increasingly it shall cease to be the fact that a great majority of the male members of the church are not interested in Christian work of any kind. It is not ten years since the statement was true that of the male membership of the church, not twenty per cent. was engaged directly in Christian service. That day has passed. May the day soon dawn when everywhere there shall be a great majority of men in all the congregations laboring heart to heart and hand to hand in that work which Christ has entrusted to His people. Now, if we are to succeed in this brotherhood work, there are certain fundamental facts in connection with our religion which need to become controlling principles in work.

The first fact is this: We must realize that Christianity means friendship primarily. Our religion starts with the idea of friendliness. The Christian who follows Christ goes to men with an open hand and with an open heart. The main thing with him will be to establish friendly social relations with others. Now, this spirit is not disseminated as widely as it ought to be within the Church of Jesus Christ. I have heard it said quite bitterly about some of our congregations that they were church clubs. While I have never given any close attention to the charge, I have believed that it was not generally true. In my own personal experience with congregations I

have found it to be otherwise. But there is danger that with the growth of culture, men may forget that the primary thing about the Christian religion is not its intellectuality, or anything connected with art or business, but the fundamental thing, friendship. We need more and more in all our thinking and in all our working to put this quality to the front, to cultivate it in all our relations with those whom we seek to benefit, to make our religion in reality friendship.

A second thing about our religion which should come home to us with increasing power, is the fact that it is a personal evangel.

We hear a great deal nowadays about personal evangelism, but that is not what I mean. Evangelism has come to mean carrying to lost sinners the message of salvation, and that alone. Now while evangelism is by all means the great primary duty of the Church in connection with the proclamation of the Gospel, it is also to be emphasized that Christ came not only to bring to men the forgiveness of sins, but to heal the sick, to bring comfort to weary hearts, and to minister strength and grace for all of life. You should read the prophecies of Isaiah in their fullness in relation to Our Lord to comprehend the wide scope of his mission, through the evangel which He has brought to this our earth, and which he has entrusted to His disciples to bear to its every corner. Evangelism is one thing, the evangel is another. The latter is a voice of gladness, a touch of sympathy upon every life, and the bringing of divine love into touch with all life. It is ministering to the needy, bringing healing to the sick, and the shedding of the light of hope upon the disconsolate. It is, in short, a human being, so far as possible, a substitute for the Lord Jesus Christ, as a sun of righteousness rising with healing in his wings upon every darkened heart and corner of our globe.

This personal evangel is the obligation of every Christian, and it is in a peculiar sense the obligation of men. I doubt not that many of you have spoken to a brother man about the need of a Saviour. How often do you think about his need of comfort.

Only the other day in the city of Philadelphia a prominent business man (I withhold his name) told me this story: He

met a friend one morning upon the street, and noticed that he appeared to be exceedingly troubled about something. He stopped to speak with him to cheer him up. He succeeded, and the next day, when that friend met him again, with all soberness the information was given, that so perplexed had he been that but for the kindly words spoken by his neighbor, it was probable that he would have committed suicide. That is what is meant by being a personal evangel. That is carrying the Gospel home, into human lives. That is being a true messenger of Jesus Christ, not only the Saviour, but the Comforter, and the inspiration of all men. May God strengthen each one of us to bear not only the message of salvation to sinners, but likewise to bring the gladness of the Gospel, the comfort of the Gospel, and the strength and the inspiration which are in the Gospel, into multitudes of lives.

A third thing to which I would draw attention is the fact that Christianity is a divine life. This means much to us with our human limitations. We sometimes are in danger of losing heart. The burdens which come upon us in Christian work are not few. The experiences which are our own, and the experiences into knowledge of which we come in our contact with others, are the source of perplexity and at times of very great soberness of mind and grief of heart. What then? We are to remember that we are the sons of God, as Bishop Whitaker has said, referring to that Scriptural passage, "Now are we the sons of God, and it doth not yet appear what we shall be." It is not with the future alone that these words deal. We are to remember that the present is definitely in the thought of the verse, "Now are we the sons of God." Now is it true of us that the life within our souls is the divine life. Now are we members of the divine household. And ever, therefore, are we to remember that Christ is our Brother and God is our Father, and that both the great Elder Brother and the Father are with us alway, ministering of grace and strength sufficient for the performance of every duty.

I doubt at times if we grasp sufficiently the conception of the divine life which we possess, as it has relation to the success of Christian work, both with us as individuals and with the Church of Christ as a whole. Christ repeatedly declares

that He brings everlasting life to men. The Gospel of Christ, we are assured by the great apostle to the Gentiles, is profitable not only for the life which is to come, but also for the life that now is. And this life is Christ Himself, as set forth in the words, "I am the Life." That life is in us, and therefore in this world of ours. And just so surely as the life is in us, so surely will it work out and out from all true disciples of the Lord Jesus, bringing not only and increasingly the grace of Christ to the individual heart, but affecting every interest of man alike temporal and eternal. I do not hesitate to say, speaking here, that but for Christianity as a divine life, this world of ours long ago would have gone to utter rack and ruin. And we may be assured, as we look forward to the future, that this divine life which has entered into human society, and which is gathered within the churches as in a great reservoir, and which communicate of its energy through individual Christians, so that it will go on and on from victory unto victory, until that glad hour shall come of the consummation of all things, when death itself shall be swallowed up of life.

Life! some of you will say; what is it? None of us know. Can any man tell us what life is in a blade of grass; or what life is, in the beloved wife or daughter whom we cherish more than we do our own lives? No scientist can define life, can explain it, or can put it back if it be absent from any material thing. But life, the divine life, and because divine, eternal life, that is our life. The Christianity we profess, and whose messengers we are, is in its essential force, the life of God in the souls of men. Ever, then, let us remember Him who is our life, and whatever there may be in the way of discouragement, go forward in every hour resolute to perform duty, to be the instrument of bringing others unto Him, that they may share with us in the blessings of the life in Christ in the world that now is, and inherit with us in the life which is to come, all that is meant by the words, "life everlasting."

May God bless our brotherhoods and increasingly give them to be true teachers of Christianity to this world of which God has made us a part, clearly evidencing that it is friendship, that it is a personal evangel, and that it is the life, the indestructible life of God in the souls and lives of men.

Men to do the Work of Men

This They May Do Through the Brotherhood

By Mr. Nolan R. Best.*

The very fact that this meeting has a place in the program of the Federal Council of Churches is significant of the new weight that is attaching to the Brotherhood movement in all the churches. Three years ago, in the preliminary conference on federation, there was no such meeting as this,—no recognition at all, I believe, for the brotherhoods. To-day no committee making up a program in the interests of the Church would think of omitting this interest. There has been certainly a vast forward moving of the brotherhood idea in all the churches of America in this three years. It has been the time of the organization of several of the brotherhoods that are here represented. It has been a time of renewed activity and energy, I am sure, in those older brotherhoods—particularly the Brotherhood of St. Andrew and the Brotherhoods of Andrew and Philip—which are the pioneers in this movement.

MR. NOLAN R. BEST.

Yet it seems to me that we have not yet come to a positive assurance of the perpetuation of Brotherhood organizations,

*A member of the Editorial staff of "The Interior," Chicago, Ill.

and the thing lacking, as it appears to me, is definition of what we intend to do through the movement. It is because I feel that lack so much that I venture this afternoon to undertake as I may be able an attempt at definition.

In the first place it seems to me that it ought to be clearly understood that the Brotherhood is not an attempt to create something distinct from the Church to do the Church's work. We Brotherhood men are by no means of those who consider the Church "played out." We are not of those who are looking for a substitute. We are here in this Council to exalt the Church as it is represented in the churches of America, and we certainly do not mean that the Brotherhood shall appear here or elsewhere as assuming to take away from a moribund church something that it has failed to do and do that thing in its stead.

Nor is the Brotherhood, as I fear some think that it is, a magic invention of new machinery to accomplish something unheard of hitherto in the church by a new patent method. The Brotherhood is distinctly not a machinery, and the great embarrassment that has come to the central Brotherhood organization in all the churches has been the demand from local organizations to be told in detail everything they must do or try to do. It seems as if men are expecting here and there and everywhere through the country a machine to be shipped out to them ready-made with directions how it is to be put up in the church, and with some strange new power concealed in it whereby something extraordinary is to be accomplished which has not been contemplated, not been possible, hitherto.

Even those brotherhoods which have the closest knit organization and which do propose a certain outline program for their different chapters are not doing this thing that is thus expected of them. They are not inventing methods to be put to work in your individual local churches. The responsibility for methods must chiefly go back into the separate congregation. The activities of the brotherhoods must be devised and regulated within the local churches. The rector, the pastor, must get his men together and go over the particular situation in their own neighborhood at first hand, and decide what they must do to meet their own obligations in their own

field. No central office in some distant city can by any possibility do that for them.

The Brotherhood justification is more a point of view than anything else. I think that we all realize, though I for one should not undertake to interpret the psychology of it, that the church gets for the most part its accent from the social life around it, taking that phrase in the narrower sense of the word "society,"—that is, the church, meeting together as a congregation of men and women, experiences the passive, self-enjoying, pleasure-expecting atmosphere of social life. When a man goes with his wife to sit down at a neighbor's and chat through the evening, or when he enters into the larger circles of social enjoyment where the ladies are present, a certain atmosphere of amenity comes down on the gathering, and there is courtesy and deference and social exchange of opinion, but there is practically in such situations never any attempt to formulate plans for action.

I say I do not attempt to explain the psychology of it, but in our churches when men and women meet together, we get that same passive atmosphere, that atmosphere of mere amenity, that atmosphere of social courtesy. Now, that is all right for the passive side of religion, for the quiescent side; but when you come to the active side there is a lack somewhere. The women discovered it first, and they went and organized their women's societies for all their lines of activity. Now, then, men are coming to realize that we have got to have the same thing; we have got to get away from that atmosphere of mere social amenity if we are going to do deeds along the lines for which the church is planned.

The only way to get men into a genuinely active atmosphere, into a place where they have the business outlook, where they begin to ask, "What can we do and how can we do it?" is to get them in a men's gathering. That is the way all the business of a great city like this is done. You get the men together, and then, as we say, they "talk business." When the ladies are about, they talk placid conventionalities. And that is the first reason for the Brotherhood very decidedly, I think,—for aggressive activity of men is only going to be

projected out of a gathering of men. That is true in business, it is true in church also.

And then, of course, we all realize that when you bring men together—I do not attempt to explain the psychology of this, either,—there is an electricity about their contact which stirs them up and forbids them longer to be passive—that demands of them virile, active exertion. It is that sort of thing which makes an army,—when men stand in rang shoulder to shoulder there is the power of all in each. A man is ashamed to shirk when the men next him are not shirking. You can be a shirk while you are alone, but it takes a tremendous amount of courage to be a shirk in the presence of the other fellow.

I know a good old soldier in our town who said to me not very long ago: "When I went into my first battle I was sure I would run at the first shot. But when the fire came on the line, I looked here, and here was Joe, and he was standing fast; and I looked the other way, and here was Tom and he was standing fast, and I said I could stand it as long as those fellows could, and I didn't run. And I found when the fight was over that they had said the same thing about me —they were going to run when I did."

Now, when you get men scattered all through the congregation where there are a good many more women than there are men, they somehow or other do not feel that way; they can shirk pretty easy. A man, some say, is not ashamed to shirk in the presence of his wife. But when you get men into the Brotherhood and bring them in a solid mass right close up together, and one man gets up and says: "I will do this thing if the rest of you will," every last fellow of them all says: "I will." So you get that in the Brotherhood.

And then, of course, you get the sense of power. Men—I think we really don't know how many men— would like to do something worth while in religion. They come into the church on Sabbath morning and hear the preacher preach, and every man of them all in the whole congregation looks dignified and quiet and passive, and they do not know what is stirring in one another's hearts. It is only when you get them together where they may freely talk out what they think and

confess their shame at their own uselessness in the community, that they begin to really have confidence in one another and realize that what power there is among them waiting to be used. When a man is in a crowd where he can depend on the other fellows, feels the reinforcement of the power of the other men, not simply their good intentions, but their force as well, then he is more willing to do something big and daring for the kingdom of God.

Now, then, these are some of the reasons why, very largely for the psychological advantage of it, we are trying to get the men gathered out of the general congregation and bring them to meet together in one place frequently. It is not as if we were trying to divide the Church—God forbid! We do not want any more partitions run through the Church and have the men sitting on one side and the women on the other. That fashion, I believe, prevails yet in some places in Pennsylvania, but we are past it in Illinois, and we do not want to help to perpetuate it anywhere. But we do want to rally the men in one rank for forceful common action, not as segregating them, but in order to secure from them that strength that comes out only when they stand together as men by themselves.

And what to do? What for? Now, here is the thing I think that we ought especially to understand in all our Brotherhoods. We are not proposing any new thing to do through and by Brotherhood,—just the same old things that your grandfathers knew the Church ought to do—those are what we are trying to accomplish by the Brotherhood. Do not think, men, there is any strange new scheme on hand to get busy at. It is the same familiar, old-fashioned task of "commending our Master" by the way we live, the way we love, the way we serve and the way we testify.

In all this, however, we ought consciously be striving to realize more and more our fraternity with fellow-Christians and with all humanity. We ought not to let the lodges go ahead of us in this thing. It is a shame that lodge men will rush to help a brother quicker than church men will ordinarily, so that a man that belongs both to church and lodge will turn to his lodge brothers quicker than he will to his church

brothers for help. We ought to cure that. This business of sitting around and wondering whether a man is worthy of being helped or not, discounts our Christianity. Let us get together and help him, whether or no. It will do us good, even if it isn't doing much good to the fellow helped.

Then more than the helping of men that are down and out is the importance of helping young fellows who are just getting their first chance to climb up. Every man of us here ought to be able to remember, when he was a young fellow of twenty or twenty-two, what it meant to him to have some man already well-established in business, a man who had prestige in the community, a man whom everybody looked up to—to have that man come and be friendly to him. But some of us do not realize, when we ourselves get past thirty-five, or anyhow up to forty. We have begun ourselves to bear that sort of relation to present-day young fellows sixteen or eighteen or twenty or twenty-two; we now can if we will, give them the stimulating companionship of established business men which meant so much to us when we were boys. And the church is the place for that fellowship. This is really one of the chief reasons for the brotherhood. We ought to bring these young men into our social meetings, and show them a perfectly informal, chummy sort of friendship. It is the best thing in the world to hold a young fellow up out of temptation in a city like this or any city.

And then of course we should remember the civic things that a club of churchmen can do. I am very dubious of how far churches as churches, denominations as denominations, can go in political affairs. Some of our denominations scare me sometimes by their plunges into politics. But there is no limit to what an unofficial organization of Christian men can do. The men's club of the church is not the church; it has the advantage in this particular of not being the church. The club can do a lot of civic things and do them without any danger of compromising the spirituality of the church or of seeming to bring the church into politics. And it ought to keep keenly alive to this civic opportunity.

But we must not stop there. One of the great discouragements that I see in brotherhood work is that while all of our

brotherhoods are nominally in the church—they are church brotherhoods,—so many are afraid of religion; they are scrupulously careful not to have anything religious visible about them. I hear, "You cannot get the men from outside to come in if you put religion forward," and so they keep religion in the closet and invite men in to have just a good social time —to be entertained by readings, songs, stereopticon pictures. Now, men, we ought not to do that. We gain nothing by apologizing for our religion or equivocating about it. A men's club of any sort in any church ought to be religious. Let us be religious and let us be out with it, thorough with it, through and through and genuine about it.

A brotherhood of men's club in the church ought to be especially a school for the study of the will of Jesus Christ as it relates to these present times of ours. I have not very much hope of getting the modern American business man to study any textbook or anything of that kind. The courses of study that are so successful in the colleges do not very often do much good in a miscellaneous Bible class of active business men. They will not study a textbook. The American business man has lost his ability to use his brain that way—he uses them so exclusively in other ways. But if you will propose to the men of your community that you are simply going to take your Bibles and try to find out in there what Jesus Christ said about the life of these times, and that you are going to have a frank and open discussion whether His ideas will work or not, I believe you will get men to come in. And if you will give them the chance, they will talk and they will get interested.

I believe, men, that this is the one thing above all else that the men of the Church need to vindicate to the men of the world in these times—that Jesus Christ had a program; that he did not give us speculations or imaginations, but an authoritative program which he brought down out of infinite knowledge to furnish the ultimate ideal of society. We must make men realize that Christ knew what he was talking about. And then we must convince them that he has power to make good that which he laid out as an ideal for men. If you get men to understand the program of Jesus Christ and to trust

themselves to it, out and out, the one great hindrance to the establishment of right relations among the men of these times will have been abolished. All that Jesus Christ asks is a chance to explain, and the clubs and the brotherhoods ought in their Bible classes to give their Lord that chance with the men of America.

And of course we ought to lay on the hearts of men in the brotherhoods and men outside their bounden obligation to help on the kingdom. We ought to make this plain as to the benevolences of the Church. The great trouble with our benevolences, the reason they all languish, is because the laymen of the Church think a benevolent appeal is nothing but a prelude to a collection for a poor somebody that wants some money, and they give it to him to get rid of him. As long as boards of Foreign Missions and Home Missions and all the rest of them seem mere mechanisms—appear to the men of the churches just so many wheels going around and grinding up so much money every year—the practical business men of America are going to support them grudgingly. It is only as men catch the fact that these boards are bent upon the magnificent thing that Jesus Christ has planned in the conquest of the world; only as they feel throbbing through the appeals of the missionaries the appeals of Jesus Christ to make him king of mankind, only as they conceive what the kingdom of heaven would mean if it were world-wide, that they will come out with their money and give as they ought.

But manifestly a man's obligation cannot stop with giving money. We must insist that men shall give also their personal service; that personally they shall get busy on the propositions that their church membership involves; that they shall make good on the fact that they belong to the Church. We must insist,—we must press it on ourselves and press it on other men—that this business of dummy church memberships—simply having your name on the church roll and doing nothing to justify it—is a shame to any man, and it is upon the men's clubs and leagues and the brotherhoods of the churches, to put forward the demand that a man who belongs to a church ought to make good and do something or get out. There is plenty of room outside the church for respectable

men who do not mean to do anything. The church is a militant organization, formed to carry on the work of Jesus Christ in the world, and the man who has not anything to do with that work does not belong. This is not an invitation for anybody to get out, of course, but we ought to make men realize that if they do stay in, they are bound to do something.

We ought to put our hearts into this thing of making Jesus Christ known to other men. Just as I said about Bible study courses. I despair of teaching the American business man these books in which there are long lists of verses that you shall read to a man who is in this kind of difficulty or a man who raises that sort of objection, I doubt if we can ever get the average man to be very expert in what is doubtless a good thing to learn if a man begins soon enough—of taking out his Bible and turning to a verse here and a verse there to explain a truth to a man. But you can put this to the American business man and he will understand it and he will do it if you press it hard enough home upon him with prayer and insistence. Tell him, if he has found out anything in Jesus Christ, he ought to be willing to tell it to the next fellow; that especially he is responsible for the young fellows that he knows who are beginning to go a little wrong, that the men in his employ he should quietly call into his office and give them a word or two when he sees they are getting befuddled on moral questions, or if he is an employed man, that he ought to speak to the fellow next to him who he sees drifting away from righteousness. Any man can understand that. And tell them this,—that if they do not know enough about Jesus Christ to recommend Him to the man next them, that they had better be quick to learn him better.

It seems to me, men, that the so-called revolt of the men of America from the church in these days is a revolt against the mechanism of the church. Now the mechanism is necessary, you cannot do these great things for God's kingdom without machinery, but it lies upon the brotherhoods to put forward that other side of the spirit and life of the warm vital Christian fellowship. The brotherhoods do not need to be mechanical; they can be open-hearted and friendly and genuine.

They can uphold the large things that God wants to do. They can be mediators with the men that dislike the conventionalities of the Church. They can open a door for these men into the realities of the life of the Church, and the invincible fellowship of the brotherhoods, I believe, will reach the men who now dislike and revolt from the mechanical aspects of ecclesiastical organizations. The mechanical aspects will go on, serving the necessity that requires them; even the objectors will themselves learn their need eventually, but meanwhile the unmechanical and unconventional associations of the brotherhoods will reconcile and enlist all these men who do not yet understand.

Farewell Reception to the Council

A Wonderful Week For the Churches

By the Rt. Rev. Alexander Mackay-Smith, D.D.

On behalf of the Christian Protestant bodies of Philadelphia I greet you this evening with their most cordial congratulations on the success of this Conference, with the earnest hope that you have found everything as you could have wished it here and that your visit has been full of enjoyment. Such it has been to us, and we repeat that if our wishes and efforts can avail, you will have duplicated our experience.

There is a story told of two ignorant men quarrelling when one of them said, "Be quiet, I tell you." And the other replied, "What is it you want of me?" Whereupon the first answered again, "I want your silence, and let me tell you I want mighty little of that." As I have been asked to preside to-night, and as you have several gifted speakers to listen too, I am convinced that what you desire of me is mainly my silence, and a mighty good deal of that.

But in spite of that I must tell you what a wonderful week I think this last one has been. We may not all be old men, as in the Bible prophecy, but we certainly have seen visions during these past days, and all of us have rejoiced in the prospect of our coming, of our working and of our praying closer together in the future than in the past. But at last this week of refreshment ends, and we come together but to part for a season.

In a wonderful sermon by Phillips Brooks on the text, "Then cometh the end," he says: "You cannot rule these words out of life. You tell of any process; you trace how it is going to work on, from step to step; you see how cause opens into effect, and opens again to still further effect beyond,

*Bishop Coadjutor of the Protestant Episcopal Diocese of Pennsylvania, and Chairman of the Reception Committee, at a reception given the delegates to the Council in the Academy of Music, on the evening of December 7.

and always by-and-by your thought comes to a stoppage and a change. The process is exhausted. 'Then cometh the end.' Your story has to round itself with that. 'Then cometh the end' sums up and closes all.'' To these words I may myself add that there is but one exception to this truth of time and space; there is but one reign which terminates not here, and which cometh not to an end. That is the reign of Him in whose name we are meeting; of Him of whom all these multiplied gatherings of friends form but a sweet foretaste; the reign of Jesus Christ.

And as during these few days which are come and gone all too quickly, we have tasted somewhat of the blessings of unity. There has often occurred to me these exquisite lines of Keats:

> ''Then I felt like some watcher of the skies:
> When a new planet swims into his ken;
> Or like stout Cortez when with eagle eyes
> He stared at the Pacific, and all his men
> Looked at each other with a wild surmise,
> Silent, upon a peak in Darion.''

We have been trying to lay the foundations of practical unity through these gatherings during the past week, but I do not shrink from expressing my conviction that there are worse things than a healthy diversity of opinion in religious matters, and that one of them is a dead uniformity.

I love, and so do you, to meet a man of another Christian body than my own. It makes me grateful, when I admire his character, for the good work done by Christians of another name. I do not hesitate to say that although this is true primarily of Protestant sects, yet it applies to Roman Catholics as well. I am grateful for a good Pope, or a good Archbishop, even though he may not care for my expressed approval. I do not say that I shall meet him in Heaven, for I may not be there myself, but if he is all that we think him, he will certainly stand with good Protestants in perfect peace around the throne. In this spirit of good will toward all who love the Lord Jesus Christ in truth and sincerity, let us listen to the words of those friends to whose greetings and congratulations we are to give our respectful attention to-night.

Endeavor to Reunite Christendom

Experience Gained in Two Countries

By the Rev. Charles F. Aked, D.D.*

Bishop Mackay-Smith, Bishop Hendrix, Brethren and Fathers Members of the churches of Philadelphia:

It is an exceedingly great joy to me to be permitted to tender on behalf of the Federal Council of the Churches of Christ in America the deepest gratitude to the churches, the citizens, and the press of Philadelphia for the generous welcome which you have united in offering to us during this last week. The formal expression of our gratitude will be made tomorrow morning in full session by proper resolutions, but in the presence of this representative and influential audience it is fitting that a word, heartfelt and sincere, should be spoken in acknowledgment of the courtesy and the kindness and the hospitality which have been so freely offered to us. Your goodness to us, your welcome, and the large service of the press of Philadelphia have been worthy of the traditions of this great city and worthy of the name you bear, and I am permitted, on behalf of the Federal Council, to speak this single word of sincere acknowledgment and gratitude.

Bishop Mackay-Smith, you have spoken of one of the great historic churches which is not represented in the Federal Council of America. I remember remarking once to a dear friend of my own, a monseigneur of the Roman Church, who had been honored by Pope Pius IX, that according to the doctrines of his church I feared that I was on the way to the wrong place; and the Monseigneur very graciously informed me that he took a far more hopeful view of my fate than that. He said that he had little doubt that the Church had made merciful provision for such as myself. He said that he believed I should be saved through my invincible ignorance. It was a concession that covered a large area, and I know

*Pastor of the Fifth Avenue Baptist Church of New York.

very well that it is to this invincible ignorance that I owe the honor that I appreciate so highly, the honor of representing the Federal Council in the grand reception of to-night. It is my ignorance of the affairs of my adopted country and the desire on the part of the promoters of the movement that there should be heard a voice from the old world, and that one who has been familiar with the process of the federation of the churches in Great Britain should bear witness in this magnificent assembly to the world-wide aspect of the work which we represent.

It has been my great good fortune to see the work of the federation of the free churches of England proceed from the very inception of the idea. Before ever the federation was born, those of us who had conceived the idea met together to see what were the possibilities in Great Britain, and from that hour until a certain church in New York City was so misguided as to seek my help, I have been familiar with the work of the federation in Great Britain. It is, therefore, with the utmost joy that I am permitted to come into the same work in this country, and to see sweep into the vision of us all this world-wide view of the reunion of Christendom. For we represent something that is not local nor even national,—we represent that which is international, and which is to be made as wide as Christianity itself. From Great Britain the movement, as you know, for the federation of the churches has spread far away under the Southern Cross in the commonwealth of Australia, and has begun to unite the churches of South Africa; and it would not be strange if the audacity of the Englishman went so far as to claim that the influence of his example had not been lost in the creation of the Federal Council which we represent to-night. If such claim as that were made, there would be nothing strange, either, in the recognition of the fact that not for the first time in history here on this continent you have outgrown the purpose and the spirit of your illustrious progenitors and you have bettered their instruction.

We represent in the Council, whose sessions have been visibly overuled by the presence and the spirit of the most High God, the most far-reaching and magnificent endeavor

to reunite Christendom that the world has seen since Christendom was first divided against itself, and one would be chargeable with no exaggeration if he declined to speak with yourself, sir, of our "modest gatherings," and if he felt that modesty would be singularly out of place,—he would be chargeable with no exaggeration, but only with a daring prevision of faith, who saw in the movement for the federation of Protestant Christianity upon this continent the greatest effort of the Spirit of God poured out upon the peoples since the day of Pentecost itself; and it is fitting, sir, that such an outpouring of the Spirit should find its operation in this great land.

Negatively, you possess vast advantages over the movement of which I have been speaking in the Old Land. Here in this country we have no established church to dwarf the idea of religion and degrade most religion in the hands of its official chiefs, and not only have we no established church, but we can have none. Under the Constitution, Congress has no power to establish one sect to the disadvantage of another. The testimony of John Morley, now Lord Morley, of Blackburn—"Honest John," whom years ago we used to think of as John Morley the antagonistic and the only Christian man left in the House of Commons—John Morley has borne testimony to this, that the state establishment of religion in England has divided England into two hostile camps ever since the time of the Reformation. We have no such division into hostile camps in this land.

And again, those of us who have been working for the federation of the churches in England, have had to spend much of our energy and time and strength in developing the Scriptural idea of the Church and the Scriptural idea of the ministry, in protest, in perennialy protest, against a sacramentalism and a sacerdotalism which threatened and which threaten the life of Protestantism itself. We have had to declare that it was not for Free Church men to stand, cap in hand, knocking at the doors of the Vatican to ask the Pope to recognize the validity of our orders of ministry. We have had to declare that there was no city missionary in a crime-cursed city slum, and no teacher in the infant class of a Sun-

day-school, and no godly old woman in the pew whose orders of ministry were not as valid as those of any bishop of Rome that claimed to wield St. Peter's keys. We have had to declare in the name of the Protestantism whose trustees we felt and feel ourselves to be, that it was not possible for any rite or creed or church or priest to come between the heart—the tremulous heart—of men and the creative and sustaining heart of God. Here is the sin-burdened and penitent soul; here is the risen Lord of Light and Life and Glory. The evangelical Protestantism of which we are the trustees has for its essence, for its heart and soul, the life giving affirmation of the God-given right and power of every sinning son of man to come direct for pardon and peace to a crucified and risen Christ.

In this country these truths are the imperishable possession of us all, and we have not to spend time and strength and power in maintaining the essence of a faith which is dear to the heart of every Protestant church in the land. We have, then, these great and signal advantages.

Positively our vision is broader, deeper, and the future is radiant with fresh and with freshening hope. This is a land in which there has been demonstrated to the world the possibility of federation on a scale more vast than has been known in history before. The federation principle of America, the federation of free, self-governing states in one great and mighty nation has had to bear the test of terrible times. It has withstood the test of secession and of war, but he is a poor American who does not believe to-day that the splendor of its noonday will outshine the golden glory of its dawn. You will call to mind—many of you will call to mind—words that were spoken in that day of difficulty and trial and stress by Englishmen whose names are dear to us all. I mention only the view, the mistaken and what seemed then and what has seemed to many since the cruel view, of the greatest Englishman since Oliver Cromwell, the view of Mr. Gladstone himself.

I have met here citizens in this land who have told me they could never forgive Gladstone for what he had to say about you in the time of your war, and my answer always is, "But

you would forgive him if you understood that Gladstone went to his grave unable to forgive himself for that tremendous mistake, and that he apologized to this country in language of magnanimous and magnificent self-abasement absolutely without parallel in the history of statesmanship." And if you remember that, you remember also the vision which dawned upon the inspired mind of another Englishman in that hour, John Bright. After Gladstone had spoken those words that you have thought unforgivable, John Bright rose in the House of Commons and said, "It may be so; it may be so; but another and a brighter vision dawns upon my gaze. It may be only a dream, but I shall cherish it. I seem to see from the frozen North to the glowing South and from the Atlantic coast westward to the peaceful billows of the Pacific main, and I see over all that vast continent one people, one nation, one language, one flag, and everywhere the home of liberty and the refuge of the oppressed of every clime." You know, and the world knows, how that vision has been realized in history. Your flag floats over mountain and prairie and teeming cities, where free men live, not for the glory of this land alone, but for the blessing of the world. The stars that redeem the night from blackness and the red beams of morning that tell that a new day is breaking for mankind are the emblems you fling wide to the breeze, and the prayer of Lowell spoken upon earth has been answered from Heaven:

"Earth's biggest country has found her soul and risen up earth's greatest nation."

And, ladies and gentlemen, this land which has made such a demonstration of the possibilities of federation to the world is peculiarly, as it seems to me, in the providence of God the one land on earth where that selfsame spirit working through the institutions of this vast federation of states may bring about a federation of churches even more prolific of blessing for mankind; and here another and a deeper prayer may be answered: the Saviour's prayer, "that they all might be one." The fulfilment of this prayer does not demand,—as you have pointed out, Bishop Mackay-Smith,—does not demand identity of creed, uniformity of worship or a single organization. It does demand one spirit, and that the spirit of brotherhood;

and the progress of such unity in the present day and in the coming days turns upon our growing appreciation of those forms of goodness different from our own. It is not for us to minimize—I agree with you, sir, in what you have said at the outset—that it is not for us to minimize conscientious differences of conviction. It is not less conscience and less conviction that we want; it is more. A condition of union is that you shall be worth uniting with, and the man without conscience and without conviction is not worth the trouble of trying to unite with.

We are, it is perfectly clear,—we are entitled to our convictions and to our differences. The principle upon which we stand, that which the Council is ready officially to recognize and officially endorse, is that while we are learning that the differences that separate us are smaller in number and less important and less fruitful than those that unite us, none the less for those differences which are peculiar and distinctive—this is the important thing—they exist for good and not for evil. So you have told us, sir, and so the Council believes and holds; in so far as our distinctions are peculiar to ourselves they exist for good and not for evil. Uniformity is not to be sought. Living men differ. It is the dead who agree. If you want uniformity you can get it in the cemetery. But the principle that I am trying so awkwardly to enunciate is this: that to every one of the great historic denominations God has entrusted either a special truth or else a special way of holding and presenting truth, which fastens upon that denomination the obligation to go on living and working until that truth is absorbed by the whole Church. It is not necessary that we should wear the same uniform. It is not necessary that we should wield the same weapon. Every weapon is a good weapon if a strong man's hand grasps it, and every uniform is a good uniform if beneath it there beats a true man's heart.

This absorption of the forms of truth peculiar and distinctive to each by the whole is not merely consistent with the genius of the American people. It is consistent with America itself. For the American is himself a new person upon the face of the earth, is himself the product of an ab-

sorption and of a blending. The blood of noble races commingled flows in yours. The American is neither Teuton nor Celt nor Slav, nor any one of the great historic families of earth's children. He has taken of the blood and of the spirit of the strong, progressive races of the earth. He has been set here in a large place, and there has been produced not Slav, nor Celt, nor Teuton, there has been produced simply the American, a new person upon this earth, with an intellect as sturdy as that of the modern Scot and as subtle as that of the ancient Greek, but a new person upon the face of God's earth. And just what has been done in this land in producing the new person may be done, will be done, by this same federation of Christianity in producing a new type of Christian. It is not that one is going to absorb the other. It is not going to be a question, Bishop, whether you are going to absorb me or I am going to absorb you. We are going to contribute, each of us, that which God has given into our keeping as trustee until the fullness of time comes when the world is ripe for us all. The deference to order of the Episcopal Church may not be lost. The Presbyterian demand for accuracy of thought and statement must not be ignored. The fire and fervor of the Methodist must not perish. The contribution, Dr. Dunning, which the Congregationalist and the Baptist has made to the divine passion of human liberty must be conserved for the whole church. And so with all for which each one of us stands; and all this spirit absorbing, producing, reproducing, is to give us not a new type of Baptist or Congregationalist or Presbyterian or what not, not proselytizing—in the country that I come from they used to hang sheep stealers, and a good custom should not be lightly abandoned—is to produce not a proselytizing body, but is to produce a new type of Christian, a Christian without adjectives and without limitations, the heir of all the churches in the foremost files of time.

And just as it seems to me we may declare that God means this blessing, this expression of His will for this country, so also we may declare the times are ripe for our coming. I have said that the American is a new person upon the face of the earth. You are living a different life from the life that

people have lived before you. You are living faster than men and women ever lived in history before. You are living all over you. You are living with every nerve, with every pulse beat, with every drop of blood in your veins; you are crowding more than twenty-four hours into the day; you are crowding more than seven days into the week. You are burning the candle at both ends; and then, for fear the other fellow should get ahead of you, you are lighting it in the middle, too. You are exhausting yourselves in feverish stress and strain, living by nerve and brain and living all the time and living intensely, and you need religion more than people have ever needed religion on the face of the earth before. You cannot live the life that you are leading without the constant recharging of your own vitality from the spirit of the Living God; and men may turn their backs on the churches, if they will; they may disdain our ministry, if they choose,—it is their right, let them exercise it,—let them think of us as a feeble people and think that they can live by nerve and brain alone, —and they themselves will be the losers by it. Their emotions will starve and die. Their higher faculties will droop. Their very souls will shrivel. This country, living the life this country lives, needs religion and needs the ministry of the church for which we stand.

And this is not all. We are surrounded by a democracy such as the sun has never shone upon before. A new age has produced new men. New men ask new questions. New questions present new problems to us, and the church of the Living God has to meet the new situation and answer this new question, Whether this new democracy with power in its hands is to be torn by the demon of anarchy or possessed by a spirit of Christian self-control. There is no person in this country paid to discharge the function of that curious survival of Mediævalism in Europe, "the keeper of the king's conscience," but the Church of the Living God must stand here as the incarnate conscience of the nation, a standing rebuke to its materialism, an everlasting witness to ideal and spiritual and eternal things. Churches exist to remind men and nations of the eternal laws they must obey and of the eternal love in which they may repose. This Nation needs us supremely,

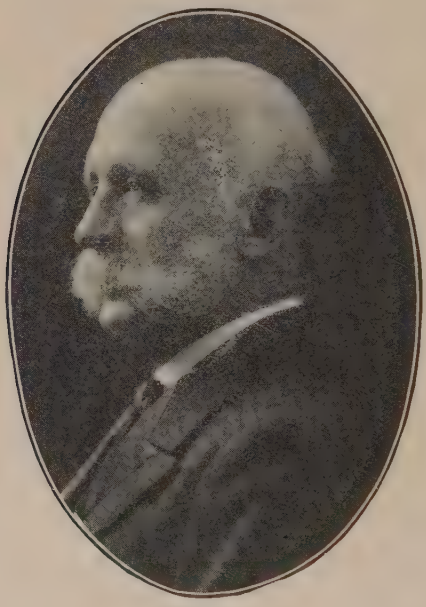
needs the churches, needs the men and women that we are, needs an authoritative spiritual and prophetic ministry, and needs a welding together of the scattered forces of divided Christendom into this vast confederation as wide as all human life and as deep as all human need. That it will discharge its functions and rise to the height of its great calling I have, sir, not the remotest shadow of doubt.

In the Old Country those of us who went abroad advocating a federation of the churches there declared that it was a divinely created, divinely inspired, divinely equipped, divinely guided movement for saving the free churches of England, that the free churches might save the land; and in that spirit I declare my conscientious and prayerful conviction that Christ is in the movement that we represent to-night, that Christ is pouring out His spirit upon the churches, and that we shall succeed in that to which we have put our hands and hearts, because we have come to believe that the arms once outstretched on Calvary's cross of pain and shame are now flung wide to embrace men and women of every race and clime and color, and in that belief have demonstrated to the world for which Christ died that we are one in faith, if not in doctrine; one in hope, if not in polity; and always and everywhere one in love of God and men.

Religious Men Coming to Their Own Confidences in the Future Justified

By the Rev. Albert E. Dunning, D.D.*

Mr. President, Mr. Chairman, Ladies and Gentlemen, and especially Ladies, because during all the sessions of this Federal Council this is the first time in which I have been able to see many of your faces at any of our meetings:



THE REV. ALBERT E. DUNNING, D.D.

Yesterday I attended two great assemblies. At one of them I saw one little girl, the only representative of your sex, in the midst of two thousand men. In the other here and there I saw the face of a sister. I am told that one lady once asked another if there were many women in the congregation of the church she attended. She said, "There are so few that whenever the clergyman says, 'Dearly Beloved,' I feel as though I had received a proposal." I am not saying this by way of criticism. I am simply pointing to a splendid fact that the men in religious things are coming to their own.

We have had finely pointed out to us by Dr. Aked certain tendencies that are American, toward the ideal that is not only American but is coming to be universal,—the ideal

*Editor of "The Congregationalist," Boston, Mass.

Christ and the ideal Kingdom. It seems to me that this Federal Council is a product, a great product, of American tendencies in our time. Many of us can remember when a line that was invisible divided this country into two great sections and there was little in common between them. We could never then have had a council of churches like this. But there were not only the divisions between the North and South.

When I used to travel on the Pacific coast not more than twenty years ago I often heard talk of the differences of ambition and interests between the West and the East, and the suggestion that sometime a great independent republic might rise beyond the Rocky Mountains and leave the East to itself. We do not hear any such talk now. The churches have allowed a sectionalism to survive that seems an anachronism. Why should there be a church North and a church South in the day when we are one nation and have become filled with a new national consciousness? There is no reason under heaven, in my mind, why there should be a Methodist church North and a Methodist church South, a Baptist church North and a Baptist church South, and so on with the others. The sectional lines have faded away. The churches still stand guard over issues that are dead. For two hundred years and more, churches of the denomination to which I belong, though they were one denomination, were so opposed to one another in many things that they never could get together in one national body.

Thirty-seven years ago the Congregational churches of the United States organized themselves into a national council and met at Oberlin, and the moderator opened his address with the now historic sentence, "We stand on the grave of buried prejudices," but before we got through that single meeting of the council we found that the graves had more or less been opened. Now, in the midst of this Federal Council and surrounded by these brethren and sisters who look on what will be a historic scene in years to come, let us hope that the things that divide us are not only dead but really are buried, and that the things emerge in which we are united, the great essentials of Christian truth.

It is a satisfaction to us all that the men of this country are coming to take their task in Christianizing the world, that they are not undertaking to do it within denominational lines only. Look at the Young Men's Christian Association, the Student Volunteer Movement, the Laymen's Movement, and I may mention the Christian Endeavor Society, the International Sunday-School Association. All these have leaped beyond the denominational bounds, and while they are loyal to their own churches, for years they have locked arms together in the march of the army for the conquest of the world for Christ. The Church seems to have lagged behind. Her more earnest members have outrun her in their purpose to do the great work that we are to do in the world; and now this Federal Council bears witness to a new consciousness, that national consciousness, expressing itself in the religious consciousness of American life.

We feel, too, that it is more than national. It is an international consciousness, and every man in America to-day who is loyal to his Master and conscious of it has a world influence that he never could have had before. When I was in the by-ways of Europe in 1896, during our Presidential campaign, I found it hard to find out who was nominated even for the Presidency in either party, and it was difficult to know anything from the newspapers of continental Europe of what was going on in this country. If there had been a three-headed dog or some curious, strange manifestation, the story would get over there; but last summer, as I was traveling even in country districts in Spain I saw in the newspapers translations of addresses of Mr. Taft and Mr. Bryan, and the life of America was being daily reported on the other side of the world. We have become a world power in the last ten years, and the life of the individual American is being felt in all lands.

One day in the railway car a gentleman was my companion who seemed to be a Russian. I did not suppose he spoke English, but having a little difficulty with the porter about ordering my dinner, he generously came to my rescue, and when I had thanked him for it and complimented him on speaking English so well he said:

"Oh, I am a Russian, but I lived for some years near the city of Rochester, New York." Then he said, "But your country is not a free country. The freest countries in the world are the ones we are traveling in now, and Russia. For," said he, "here there are two classes. There is the government on the one side and the people on the other, and if the people do not meddle with the government, the government lets the people do just about as they please; but in your country," he said, "when I ride in a railway car, as I am riding now, if I want a bottle of porter with my dinner, in one state I can have it and they won't meddle with me, but in another I am liable to be put in jail for it, and I never know which state I am in. But," he said, "somehow, your ideas are penetrating into these countries, too, and the common man is beginning to think he is to have a part in the government."

Twelve years ago who would have thought that Japan would stand among the nations for representative government? Five years ago who would have dreamed that Russia would have two houses of parliament elected by the people? Two years ago who would have supposed that Persia would have been arranging for a constitutional government with a parliament, and who would have thought even six months ago that Turkey would have become almost a free country, with Christians who had fought one another because they were of different names embracing one another and embracing Mohammedans? And even a few weeks ago who would have supposed that such progress could be made as has been made in China within the last few days? The thought that I am trying to bring to you is that the American man, the individual man, is bringing his influence into all the world toward freedom of government and individual life.

Now, we have heard, since we have been here, a good deal said against the Church. Sometimes I think we take it out on one another when we want a chance to say something to the world, but cannot get at the world. We tell one another the worst things we think about one another, but we have been saying some things that are hopeful,—none that ring more true with confidence in the future than Dr. Aked has said to us to-night; and the sum of it all is, each man is taking his

own place and his own interest in the government of the nation and in the Church.

Why, we could not get any great audiences to listen to arguments for one political party or another in Boston last summer. Everybody said there was such apathy in the country that there was little interest in the election. There were few spell-binders, leaving out the President, who spoke more than perhaps he might have done, and two of the leading candidates, and Governor Hughes of New York. People said, "There is little interest in the campaign;" but when the vote was taken, there never was such an independent expression of political opinion and judgment, and, as I think, wise judgment, as was demonstrated at this election, and the governors of several states were elected by one party where in the same states the presidential election went the other way. Now, let us turn around and think what this means to religion. You could not get torchlight processions, you could not get men to follow bands of music this year, but you had just as patriotic citizens and more thoughtful expression than ever before. They say it is hard to work up revivals, to get crowds together to hear the Gospel as we used to, and sometimes people say it is because there is a general indifference to religion. Brethren, there never was a deeper, more intelligent interest and a sense of greater responsibility to God among men in this country than there is at this moment.

We have heard a good deal about socialism in these meetings. Sometimes it has been said that we are on the verge of great crises. We always are. When Peter stood up in Jerusalem he told of the prophecy of Joel, and he said, "Joel has said that the time is coming when the sun shall be turned into darkness and the moon into blood. And now, It has come! It has come!" But the sun, I suppose, shone just as usual, and the moon spread its soft beams over Jerusalem that night as on other nights. There was a great crisis. We look back to that time of Pentecost now and say it was one of the greatest events in the history of the world, but it did not come in the way that people thought who read the prophets. When we speak of Socialism to-day we say we are in great peril. I believe we are in less peril every year. The intelligence of the

citizens of the United States is constantly giving us assurance of stable government. I believe that the climax of the meetings in this Council was yesterday afternoon in the Lyric Theatre, and I want to say that Bishop Hendrix seemed to me at that time to speak as a brother man of the greatest Man with an inspired tongue. It was tender, it was kind, it was manly, it was Christian, it was brotherly; and when Mr. Hayes, the vice president of the American Federation of Labor, spoke in his turn I awarded him as much gratitude in my heart as I did Bishop Hendrix. I am told that he is a Roman Catholic, but you never would have known to what body he belonged by what he said, but you would have known that he was a Christian man and a brother of men.

And when I noted that the word "socialism" there called forth considerable applause I thought of 160 ministers who lately signed a statement that they were Socialists. Then I remembered that when they had to explain their position in the newspapers, they showed that they did not mean what the country supposed they did. They meant that they wanted a square deal for every man; they wanted justice done to all men; they wanted those who were oppressed the most to be lifted up by their fellowmen; but when you come to talk about socialism as a party program, which is purely an economic problem, I do not think they knew much about it. That was not what they were after. They were after justice and righteousness to men, and when men are after that, although they may make mistakes, each class may win the best government for itself, because the time is coming when they are going to discover that in a democracy the best government for any one class is the government which is the best for all classes. There can be no help to one class that does not equally help every other; and when you seek that intelligently, the laboring men are not going to tear up the foundations of society on which they stand. When we looked at the two thousand faces in the Lyric Theatre yesterday I said to myself, "These are men. They are men who can be trusted. They are American men; and it is well the Church and the labor unions should look one another in the face and see that we have common aims.

One of the speakers said in our meetings that the men will

come to church if you will give them a man's job. We are discovering that the men are finding that Christian life and service is a man's job. That is one of the great discoveries of our day. President Roosevelt has made it a man's job. Mr. Bryan has made it a man's job. Mr. Taft has made it a man's job. He took occasion the day after his election to give an interview, saying that although he had at one time had the snug idea that it were better for Christians to stay at home than to go to other countries to preach the Gospel, he had learned that the only hope for civilization in the world is to have the civilization which is based on the teaching of Jesus Christ.

Dr. Wilfred Grenfell, of Labrador, has learned that religion is a man's job, and a multitude of the strongest statesmen in the land are teaching that to all the people. Now, Dr. Grenfell is the type of a man who is a Christian, and who wins men everywhere because of his manliness. "The Congregationalist" is publishing a series of articles by Dr. Grenfell on a man's faith and how to use it. We wrote and asked him if we might give some description of what he is doing in the Labrador mission. He replied, "Yes, you can say what you want to about me, only don't say anything about my sacrifice. That is rot," he said. "I am in this job because I like it. There is no sacrifice about it." That is what we feel is coming in the hearts of the men of America,—the joyful acceptance of the service of lifting up the world to the ideal Man, to the ideal Kingdom, to the Lord Jesus Christ,—a man's job, because men like it.

A Gavel For the President

Presented With Love, Honor and High Hopes

By the Rev. Edwin Heyl Delk, D.D.*

I should like to take one precious moment of the time allotted to this reception to fulfil a slight but delightful function. I hardly know why it was appointed me to perform the pleasing service.

First of all, I suppose, because I happened to be vice chairman of the reception committee, possibly because I represent that branch of the Protestant Church which is the oldest and the largest in the world and which made the first religious settlement at Philadelphia, long before Penn arrived. Our Lutheran people gave to the natives a partial translation of Luther's Catechism before Eliot's work was given to the Indians of New England. Possibly, because I happened to have been married to the great great granddaughter of Bishop Baylor, at whose reading of Luther's epistle to the Galatians your own great Wesley's heart was stirred and aroused to become the founder of the splendid organization which is represented in this Federal Council. Possibly, because you have made such frequent reference to and appreciation of the fact that this Federal Council meets for the first time in this city, where you have found such delight in making reference to our old Liberty Bell and that first federation of the States, at which also a Southern man was the first President.

I assure you, Bishop Hendrix, in the name of the Federal Council that it gives us great pleasure to have you as our representative on this occasion, and to present to you, sir, in its name this gavel as a token of our admiration for the wisdom, for the consideration, for the beautiful Christian spirit which you have exhibited, sir, in the conduct of this assembly. As a boy your heart, sir, as mine, for both of us were Southern

*Pastor of St. Matthew's Lutheran Church of Philadelphia, and Vice-Chairman of the Reception Committee.

born, may have bled because the cause of our fathers was not realized. We have lived to see better days and realize that in a United States there is a nobler brotherhood and future than in a dissevered nation. Whatever hurt you may have suffered then, I am sure, sir, that as the President of the Federal Council of the Churches of Christ in America your heart has realized a choicer balm than could ever have been realized by the ideals of the men of the Southland.

Therefore, with love, honor, and in high hope, in the name of the Federal Council, I present to you this emblem of authority and direction, wishing you God's blessing in the exercise of your important office.

Kansas City and Philadelphia

The President Likes Them Both

By Bishop E. R. Hendrix, D.D., LL.D.

I thank you very heartily for this expression of kindly good will and of absolute trust. Let no one after this Federal Council have any doubt as to whether or not a Southern man can yet become President of the United States. I was born in the South and educated in the North. I was licensed to preach in the North, and have done almost all my practicing in the South. I was fortunately born in a Southern Methodist home, educated, Bishop Mackay-Smith, partly in a Protestant Episcopal Sunday-school, attended also a Baptist Sunday-school at one time, was educated in a Northern Methodist college, Wesleyan University, Conn., graduated at the Union Theological Seminary, New York, in the better days of the Republic, and by the grace of God I am what I am. I have survived many of the intellectual and other diseases of infancy and of childhood and of young manhood, and I have served my country in many ways, until now one of the papers, without the fear of my wife before it, has ventured to speak of the "venerable bishop." Why, that isn't so. I expect to live forty years yet, and to see what Benjamin Franklin longed to see, the middle of a century away beyond him. He said he would have been willing to have died a young man in the middle of the Eighteenth Century if he could only live one year in the middle of the Nineteenth Century. God helping me, I am going to try to live to the middle of the Twentieth Century, or know a good reason why.

Especially gratified am I to receive this symbol from the hand of the Philadelphians. You know the difference between Kansas City and Philadelphia, the two typical American cities. (I now speak purely of American cities, you know). I am like the little boy when asked who was the first man, said:

"Why, George Washington."

"No, no," he was corrected, "Adam was the first man."

"Oh, well," he said, "I suppose he was if you mean foreigners."

I rule out, now New York and Chicago as foreign cities. I am just speaking of the other two great cities of the country, Kansas City and Philadelphia. The difference is just this: a Kansas Citian is known by the fact that he is going somewhere; a Philadelphian by the fact that he has been. And yet the greatest influence in the world is that which has been, or well as might have been. Why, you have got a wonderful city here. It makes me feel perfectly at home to see so many faces of my colored brethren. I am told you are the third largest colored city in the Nation—Washington first, New Orleans next, and Philadelphia third. Our differences are not so great after all. Philadelphia, like Kansas City, is a cosmopolitan city, furnishing Bishops and Presidents of Federal Councils. I remember what was said by your rotund Archbishop Ryan to my friend Bishop Glennon, once of Kansas City but now the archbishop of St. Louis. Slim, tall, brilliant, he met the jolly archbishop in this city, who said to him: "Bishop, do you know the difference between a bishop and an archbishop?" The new and slender bishop said he did not. Said the jolly, rotund archbishop:

"It is just simply a question of the 'arch'."

When I looked at Dr. Aked on the one hand and Bishop Mackay-Smith on the other and thought of the time when even Baptists and Episcopalians might be one, I found it was simply a question of the "arch." The fact is, we are much more alike than we know.

Had Benjamin Franklin lived to the middle of the last century he would have seen the two great men developed in this country in the middle of that century, men that were tall enough to be seen beyond the seas, two men, I say: one from the North, one from the South, one great as a statesman, one marvelous as a general,—Abraham Lincoln and Robert E. Lee. They were the two great representative Americans of a half century ago, and they were broad as this great Nation

is broad. On one occasion in General Lee's presence men were denouncing the North, and that great man said:

"Don't do that. You know, there is not a day that I do not pray for the men of the North;" and that during the darkest and bloodiest days of the war. And just beyond the line was that great statesman, whose heart was thrilled every time he heard "Dixie," declaring that that was the finest tune ever composed, again and again saying, "Would that we had it," until it was known all through the capital that Abraham Lincoln's favorite tune was "Dixie." On the day of Lee's surrender, when the tidings reached Washington of the close of the war and the bands came around to serenade the President, our Great Heart, as he came to address the crowd, did it in the same moderate language of one who was henceforth President of the whole Nation, and declared:

"One of the happiest results of the close of the war is: We have captured 'Dixie,' and now let us have it;" and I venture to say if Abraham Lincoln could have taken at that time a journey through the South no life would have been securer, no presence more welcome, and if he had gone everywhere calling for "Dixie," there would have been no sad days of reconstruction, there would have been no dark and bloody chasm, and this land would have united around a man great enough to have been president of the whole Nation.

Let us look to what is good in one another. Let us remember that in that marvelous English ritual which we Methodists have gotten from the Church of England, and got it really before Bishop White came to labor among you (for the oldest episcopacy in this country, as Dean Stanley pointed out, is the Methodist episcopacy), let us remember how in that ritual Roman Catholics have had their part even back to the days of Augustus; let us remember, too, that it gathers up the best devotional language of all lands and all sects. In these wonderful hymns we sing, look, I beg of you, again and again at the names of the authors, and it will make your heart beat quicker. Take the mighty hymns of faith of the Presbyterian Church that you sing, and take the Baptist songs and Methodist songs. It is thus, by taking the best in one another, that we learn more and more to love one another.

My heart beats high with joy as in this city, where was formed the great Federal Union and where was made possible our Nation, there is now formed by a wonderful historic parallel the great federation of the churches. We are not here to erect an established Church for the State. Thank God we are here to establish the State and to make it strong. We are here to hold up the hands of our rulers, to make law everywhere to be respected, until the Nation shall be thrilled as the songs of praise are heard from one part to another of our great land, until reverently we shall cry, "He hath not dealt so with any nation."

Now, this is a long speech to make for a little bit of precious ebony and silver, but I am glad of the occasion that has given the opportunity of my bearing this tribute to this beautiful and historic and hospitable city, and to the spirit that is making us more and more an indissoluble Nation, and, thank God, more and more a mighty Federal Union of the Churches of Christ in America.

APPENDIX A

1. The Letter Missive.
2. Constitution of the Council.
3. By-Laws of the Council.
4. Rules of Order.

The Letter Missive

The Federal Council of the Churches of Christ in America,

To .....

In the name and fellowship of Jesus Christ our Divine Lord and Saviour, Greeting:

It is our high privilege to announce to you that the Federal Council of the Churches of Christ in America, in pursuance of the plan adopted at the Inter-Church Conference on Federation held at Carnegie Hall, New York City, November 15-21, 1905, and subsequently ratified by the several constituent bodies there represented, has now, in the city of Philadelphia, in its first meeting, December 2-8, 1908, completed most harmoniously its organization and enters with the enthusiasm of conviction upon its work.

The roll of the Council disclosed the fact that there were present over three hundred delegates owing allegience to thirty-three churches, representing over seventeen millions of communicants and in members and adherents, more than half the population of the United States. The Council elected as its officers for four years, the Rev. Eugene R. Hendrix, LL.D., Bishop of the Methodist Episcopal Church, South, President; the Rev. E. B. Sanford, D.D., Corresponding Secretary; the Rev. Rivington D. Lord, D.D., Recording Secretary, and Mr. Alfred R. Kimball, Treasurer. The Executive Committee, upon which large responsibilities are placed, will consist of one representative from each constituent body with another member for every five hundred thousand additional church members. Committees of at least twenty-five members, subject to the Executive Committee, were provided for on Foreign Missions, Home Missions, Education and Literature, Temperance, Family Life, Social Service. Four branch offices in

*Frank Mason North, Chairman; William H. Black, J. H. Garrison, A. J. McKelway, Shailer Matthews, George M. Pepper, George Reynolds, S. H. Wainwright and George U. Wenner. This letter under direction of the Council is to be sent to the National Assemblies of all the Constituent Bodies.

strategic centers were authorized, to be established at the discretion of the Executive Committee. The Committee was empowered to hold its annual meetings in different parts of the country for the promotion of the principles and practice of federation.

The Federal Council, as it became conscious of the numbers and potency of the religious forces represented in its membership, was profoundly impressed with the present opportunity for coordinating the churches in the interest of wiser and larger service for America and for the Kingdom of God.

The relation of the Council to present and future enterprises of the several churches and to interdenominational movements was considered in untrammeled discussion. With utmost care the scope of its duties and the limitations of its powers were defined. Its final conclusions were reached in every instance with substantial unanimity. The wide range of topics, practical, timely, vital, which, in papers, debate and popular addresses, held the attention of the Council, revealed with startling clearness that essential unity in convictions, in aims, in sympathy, in faith, which, from the beginning of the movement toward federation, has been felt surely to underlie the hopes and activities of the churches of Christ. Strong utterances on the relation of the Church to Modern Industry, to Temperance, to International Peace, to Family Life, to Religious Instruction, were adopted with an enthusiasm in which no distinctions of sect or of section could be detected. The advance from co-operation to federation in certain foreign mission fields was discussed with animation by experts in administration, and was emphasized with unqualified approval. The confidence that by true federation in the home land, on the frontiers and in the cities, the production of power will surely follow the reduction of waste, was on every side affirmed. The organization of state, municipal and other local federations of the churches was described by men to whom such movements are no longer experimental. The practical possibilities of combining and concentrating by some system of federation the scattered forces of the church for the abatement of civic and national evils, for the increased efficiency of Christian service and for the maintenance of social righteous-

ness were set forth with convincing earnestness. The addresses at the large receptions and popular meetings, in which the broad interests of the Kingdom of God were reviewed by men notable in their several departments, in missions at home and abroad, in the field of labor, in brotherhood, in evangelism, in young people's work, lifted and widened the horizon, and revealed to the keener vision the vast outreach of the redemptive purpose of Christ and the glorious enterprise to which His church is called.

These discussions and conclusions of the Council will be presented to you in the published volume of its proceedings.

The larger view of the task of the whole Christian fellowship and the deeper sense of its obligation disclosed more clearly each day our fundamental unity in faith and service. There was a new zest in exalting the essentials on which we agreed, without disloyalty to the distinctive tenets of the several churches. No apology for fraternity was offered. Comity became comradeship. Fellowship increased force. It became natural to keep step, and the march had the "swing of victory."

The Federal Council asks no larger blessing for the Christian churches whose authority has constituted it than that to their remotest borders may be extended this quickened consciousness of brotherhood, and that to all their Councils and congregations may come this vision of the power and progress of the churches as, one in spirit and federated in activity, they advance on their worldwide mission in the demonstration of the Spirit and under the leadership of their Redeeming and Conquering Lord.

Fresh from these experiences and convinced of these facts, we urge anew upon the several churches the value of federative action. Federation involves no surrender of individuality, but invites co-operation in a common cause. It neither requires nor avoids a conviction concerning organic union, but provides a practicable method of co-operation and emphasizes the essential unity of the churches. It accords with the spirit of the age and with the genius of American institutions. It gives scope and play to those personal and denominational

forces which in isolation become peculiarities, but in combination produce power. While it excludes the distinctions of neither dogma nor ritual, it exalts the essential Christian life. By it the power lost in friction may be transformed into propelling force and the Gospel of the Kingdom become more significant to the world than can any formal expression into which, through the centuries, its wondrous tidings have been crystallized.

The Federal Council of the Churches of Christ in America, now formally organized, avows anew its belief in Jesus Christ as the Divine Lord and Saviour. Realizing profoundly the essential oneness in Him of the Christian churches of America, thus associated, the Council desires most earnestly to promote among you "the spirit of fellowship, service and co-operation." It invokes upon you the blessing of Almighty God, that in larger measure, as you meet the tasks, immediate, startling, grave, which confront you in our American life, His will may be done in and through you. We ask the aid of your supplications that in the effort, in so far as that service may fall to us, to co-ordinate the forces of the churches and to express to the world their common conviction and purpose, we may be ever directed by Him whom as the great Head of the Church we worship and obey.

May the greater world of the present age, constantly enlarged and enriched from the resources of nature and by the energies of man, find for its redemption the larger church, united in all its parts by its one faith in the Divine Lord and its one love for men always, everywhere, to the end that His Kingdom may come and His will be done on earth even as it is in heaven.

When the standards of the Gospel shall have become the rule of Society, His Kingdom will be here. When His Spirit shall have conquered and sanctified the individual life, His Will will be done. Out of the glowing heart of this new fellowship of faith, of love, of service, the Federal Council fervently appeals to the churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this

profounder sense of unity, by eager loyalty, intense, unswerving, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God.

The Constitution of the Federal Council

Plan of Federation Recommended By The Inter-Church Conference of 1905, Adopted by the National Assemblies of the Constituent Bodies, 1906-1908, and Ratified by the Council at Its Meeting in Philadelphia, Dec. 2-8, 1908.

Preamble.

WHEREAS, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

Plan of Federation.

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
The Free Baptist General Conference.
*The National Baptist Convention (African).
The Christians (The Christian Connection).
The Congregational Churches.
*The Congregational Methodist Churches.
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod of North America.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.

*These bodies were received into the fellowship of the Council under provisions stated in section seven of the Constitution.

The Primitive Methodist Church.
The Colored Methodist Episcopal Church in America.
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The General Conference of the Mennonite Church of North America.
The Moravian Church.
The Presbyterian Church in the U. S. A.
*The Presbyterian Church in the U. S.
The Welsh Calvinistic Methodist or Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church of the U. S. A.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
*The Swedish Lutheran Augustana Synod.
The United Brethren in Christ.
The United Evangelical Church.

3. The object of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. (a) The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

(b) The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

(c) The Executive Committee shall consist of one representative, minister or layman, from each of the constituent bodies, and one additional representative for every 500,000 of its communicants or major fraction thereof, together with the President, all Ex-Presidents, the Corresponding Secretary, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies. It shall meet for organization immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

(d) All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

(e) The President, the Corresponding Secretary, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

(f) The Vice-Presidents and the members of the Executive Committee shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

By-Laws of the Council

Adopted Dec. 8, 1908

1. The Council shall meet quadrennially on the first Wednesday of December at 8 o'clock in the evening, and at such place as the Executive Committee shall from time to time determine.

2. The President of the Council, or, in case of his absence, the last President present, shall open the meeting with an address and devotional exercises, and preside until a new President is chosen.

3. The Corresponding and the Recording Secretaries shall make up the roll of representatives in the Council from the certificates of the proper officers of the constituent bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of certificates.

4. No President or Vice President shall be eligible to immediate re-election.

5. A quorum of the Council shall consist of two or more representatives from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The Council shall appoint a Committee on Business, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having more than twenty representatives in the Council, and one from each of the churches having a less number of representatives. The Council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee, and the salaries

of its officers, shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the Council shall not be a charge against the funds of the Council.

8. The following committees, subject to the Executive Committee, consisting of at least twenty-five members each, three-fifths of whom must be members of the Council, shall be appointed by the President of the Council to serve for a period of four years, and shall report at least annually to the Executive Committee, and as much oftener as the Executive Committee may require.

a. A Committee on Foreign Missions, to which shall be referred all matters relating to the administration of missions in the foreign field.

b. A Committee on Home Missions, to which shall be referred all matters relating to the evangelization of our own country.

c. A Committee on Literature and Education, to which shall be referred all matters concerning publications, educational institutions and plans, and Sunday-school work.

d. A Committee on Finance, which shall prepare the budget for the Council and perform such other duties as may be assigned to it.

e. A Commission on Social Service to co-operate with similar church organizations, in the study of social conditions, and to secure a more natural relationship between working-men and the church.

f. A Committee on Family Life, to which shall be referred all matters relating to marriage and divorce and the development of family life.

g. A Committee on Sunday Observance, to which shall be referred all matters relating to a better observance of the Lord's Day.

h. A Committee on Temperance, to which shall be referred all matters relating to the suppression of the drink traffic.

Members of these committees, not elected members of the Executive Committee, shall become corresponding members of the Executive Committee and shall enjoy all of the privileges of that committee, except that of voting.

9. The Corresponding Secretary shall conduct the correspondence of the Council and of the Executive Committee, and shall perform the other duties customary to his office. The Executive Committee shall have full power to appoint, when necessary, Associate and District Secretaries, and to designate their respective relations and duties.

10. The Recording Secretary shall keep the Minutes of the Council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the Council and for the Committee.

11. The Treasurer of the Council shall be the custodian of all the funds of the Council and the Committees, and shall perform the duties

usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

12. The Executive Committee shall have authority to consider during the sessions of the Council or in the intervals between its meetings any business referred to it by the Council. It shall also prepare the docket of the Council, shall have charge of the preparations for the meetings of the Council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the Chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country.

13. The Minutes of the Council shall be published regularly by the Committee on Literature and Education, under the editorship of the Corresponding Secretary.

14. These By-Laws may be amended at any regular meeting of the Council by a two-thirds vote of the members present.

RULES OF ORDER*

I. The President shall take the chair precisely at the hour at which the Council is appointed to meet, and shall immediately call the members to order, and on the appearance of a quorum shall open the session with prayer.

II. If a quorum be assembled at the time appointed, and the President be absent, the last President present, or, in case of his absence, a Vice-President shall take his place without delay, until a new election.

III. If a quorum be not assembled at the hour appointed, those present shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

IV. It shall be the duty of the President at all times to preserve order, and to endeavor to conduct all business before the Council to a speedy and proper result.

V. The President may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the Council by any two members.

VI. The President shall appoint all Committees, except in those cases in which the Council shall decide otherwise.

VII. The person first named on any Committee shall be considered as the Chairman thereof, whose duty it shall be to convene the Committee; and in case of his absence or inability to act, the second named member shall take his place and perform his duties.

VIII. It shall be the duty of the Corresponding Secretary to place promptly a complete roll of the members present in the hands of the President, and whenever any additional members take their seats, to add their names, in their proper places, to the said roll.

IX. It shall be the duty of the Corresponding Secretary immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order. The Corresponding Secretary shall receive all memorials and miscellaneous papers addressed to the Council; shall make record of the same, and deliver them to the Business Committee for appropriate disposition or reference.

X. The Minutes of the last meeting of the Council shall be presented at the commencement of its session, and, if requisite, read and corrected.

XI. Business left unfinished at the last sitting is ordinarily to be taken up first.

XII. A motion made must be seconded, and afterwards repeated by

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*(Referred to the Executive Committee to report to the Council of 1912.)

the President, or read aloud, before it is debated; and every motion shall be reduced to writing, if the President or any member require it.

XIII. Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon; but not afterwards, without the leave of the Council.

XIV. If a motion under debate contain several parts, any two members may have it divided, and a question taken on each part.

XV. When various motions are made with respect to the filling of blanks, with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

XVI. Motions to lay on the table, to take up business, to adjourn, and the call for the previous question shall be put without debate. On questions of order, postponement or commitment, no member shall speak more than once. On all other questions each member may speak twice, but not oftener, without express leave of the Council.

XVII. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

XVIII. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment. An amendment may be laid on the table without affecting another amendment or the original motion.

XIX. A motion to lay on the table shall be taken without debate; and, if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time.

XX. The previous question shall be put in this form, namely, Shall the main question be now put? It shall only be admitted when demanded by a majority of the members present; and the effect shall be to put an end to all debate and bring the body to a direct vote: First, on a motion to commit the subject under consideration (if such motion shall have been made); secondly, if the motion for commitment does not prevail, on pending amendments; and lastly, on the main question.

XXI. A question shall not be again called up or reconsidered at the same sessions of the Council at which it has been decided, unless by the consent of two-thirds of the members who were present at the decision; and unless the motion to reconsider be made and seconded by persons who voted with the majority.

XXII. A subject which has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of

the Council, unless by the consent of three-fourths of the members who were present at the decision.

XXIII. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the Council. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

XXIV. When the President has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the President shall recommence taking the vote.

XXV. The yeas and nays on any question shall not be recorded, unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the President is unable to decide, or a quorum rise to second a call for "tellers," then the vote shall be taken by rising, and the count made by tellers, who shall pass through the aisles and report to the President the number voting on each side.

XXVI. If more than one member rise to speak at the same time, the member who is most distant from the President's chair shall speak first. In the discussion of all matters where the sentiment of the house is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

XXVII. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

XXVIII. If any member consider himself aggrieved by a decision of the President, it shall be his privilege to appeal to the Council, and the question on the appeal shall be taken without debate.

XXIX. No member shall retire from the Council without the leave of the President, nor withdraw from it to return home without the consent of the Council.

APPENDIX B

1. Officers of the Council.
2. Permanent Committees.
3. Delegates Present at the Council.
4. Committees of Arrangements.
5. Program of the Council.
6. Delegates Appointed by Constituent Bodies.

Officers of the Federal Council of the Churches of Christ in America.

President—Bishop E. R. Hendrix, D.D., LL.D., ... Kansas City, Mo.
Corresponding Secretary—Rev. E. B. Sanford, D.D., ... New York.
Recording Secretary—Rev. Rivington D. Lord, D.D., .. Brooklyn, N. Y.
Treasurer—Mr. Alfred R. Kimball, ... New York.

Vice Presidents.

Baptist Churches.
President Harry Pratt Judson, LL.D., ... Chicago, Ill.
Free Baptist Churches.
Hon. George F. Mosher, LL.D., ... Boston, Mass.
National Baptist Convention.
Rev. W. G. Parks, D.D., ... Philadelphia.
Christian Church.
Rev. Wilson D. Samuel, D.D., ... Piqua, O.
Congregational Churches.
Rev. Asher Anderson, D.D., ... Boston, Mass.
Congregational Methodist Churches.
Rev. R. W. Sutcliffe, ... Philadelphia.
Disciples of Christ.
Rev. J. H. Garrison, LL.D., ... St. Louis, Mo.
Evangelical German Synod in America.
Rev. J. E. Digel, ... Massillon, O.
Evangelical Association.
Bishop Thomas Bowman, D.D., ... Allentown, Pa.
Lutheran Church.
Rev. Edwin Heyl Delk, D.D., ... Philadelphia.
Mennonite Church.
Rev. N. B. Grubb, D.D., ... Philadelphia.
Methodist Episcopal Church.
Bishop Luther B. Wilson, D.D., LL.D., ... Philadelphia.
Methodist Episcopal Church South.
Rev. F. N. Ivey, D.D., ... Raleigh, N. C.
African Methodist Episcopal Church.
Bishop B. F. Lee, D.D., LL.D., ... Wilberforce, O.
African Methodist Episcopal Zion Church.
Bishop C. R. Harris, D.D., ... Salisbury, N. C.
Methodist Protestant Church.
Rev. M. L. Jennings, D.D., LL.D., ... Pittsburg, Pa.
Colored Methodist Episcopal Church in America.
Bishop R. S. Williams, D.D., ... Augusta, Ga.

Primitive Methodist Church.
Rev. Thomas M. Bateman, D.D., ... New Bedford, Mass.
Moravian Church.
Rev. Charles L. Moench, D.D., ... Bethlehem, Pa.
Presbyterian Church in the U. S. A.
Rev. Baxter P. Fullerton, D.D., ... St. Louis, Mo.
Presbyterian Church in the U. S.
Rev. James R. Howerton, D.D., LL.D., ... Lexington, Va.
Protestant Episcopal Church.
Rt. Rev. Ozi W. Whitaker, D.D., LL.D., ... Philadelphia, Pa.
Reformed Church in America.
Rev. James I. Vance, D.D., ... Newark, N. J.
Reformed Episcopal Church.
Bishop Samuel Fallows, D.D., LL.D., ... Chicago, Ill.
Reformed Church in the U. S. A.
Gen. John E. Roller, ... Harrisburg, Pa.
Reformed Presbyterian Church.
Rev. David McKinney, D.D., LL.D., ... Cincinnati, O.
Seventh Day Baptist.
Rev. L. A. Platts, D.D., ... Milton, Wis.
Society of Friends.
President Robert L. Kelley, D.D., LL.D., ... Richmond, Ind.
Swedish Lutheran Synod.
Rev. L. G. Abrahamson, D.D., LL.D., ... Rock Island, Ill.
United Brethren.
Bishop J. S. Mills, D.D., ... Annville, Pa.
United Evangelical.
Bishop Rudolph Dubs, D.D., LL.D., ... Harrisburg, Pa.
United Presbyterian.
Rev. S. R. Lyons, D.D., ... Richmond, Ind.
Welsh Presbyterian Church.
Rev. R. T. Roberts, D.D., ... Wilkes-Barre, Pa.

Executive Committee.

Officers

Chairman, Rev. William H. Roberts, D.D., LL.D.
Vice-Chairman, Rev. Frank Mason North, D.D.
Secretary, Rev. Rivington D. Lord, D.D.

Members, by virtue of Section IX, of the Constitution

Bishop E. R. Hendrix, D.D.
Rev. William H. Roberts, D.D., LL.D.
Rev. E. B. Sanford, D.D.
Rev. Rivington D. Lord, D.D.
Mr. Alfred R. Kimball.

Members by Election

Baptist Churches.

Rev. Howard B. Grose, D.D., ... New York.
Rev. W. C. Bitting, D.D., ... St. Louis, Mo.
Rev. John B. Calvert, D.D., ... New York.
Hon. H. Kirk Porter, ... Pittsburg, Pa.

National Baptist Convention.

Rev. J. C. Jackson, D.D., ... Jenkintown, Pa.
Rev. M. W. Gilbert, D.D., ... New York.
Rev. A. R. Robinson, D.D., ... Chester, Pa.
Rev. G. L. Davis, D.D., ... Nicetown, Pa.
Rev. A. Gordon, D.D., ... Philadelphia.

Christian Church.

Rev. Martyn Summerbell, D.D., ... Lakemont, N. Y.

Congregational Churches.

Rev. Wm. Hayes Ward, D. D., LL.D., ... New York.
Rev. Hubert C. Herring, D.D., ... New York.

Congregational Methodist Church.

Rev. J. Baker Steward, ... Philadelphia.

Disciples of Christ.

Rev. F. D. Power, D.D., ... Washington, D. C.
Prof. Herbert Martin, D.D., ... New York.
Rev. L. G. Batman, ... Philadelphia.

Evangelical Association.

Rev. Adolf Schmidt, D.D., ... Brooklyn, New York.

German Evangelical Synod of North America.

Bishop S. C. Breyfogel, D.D., ... Reading, Pa.

Free Baptist.

Prof. Alfred Williams Anthony, D.D., ... Lewiston, Me.

Lutheran Church.

Rev. George U. Wenner, D.D., ... New York

Mennonite Church.

Rev. A. S. Shelly, ... Bally, Pa.

Methodist Episcopal Church.

Bishop Earl Cranston, D.D., LL.D., ... Washington, D. C.
Bishop W. F. McDowell, D.D., LL.D., ... Chicago, Ill.
Rev. Frank Mason North, D.D., ... New York
Rev. John F. Goucher, D.D., ... Baltimore, Md.
Mr. Samuel W. Bowne, ... New York.
Mr. Hanford Crawford, ... St. Louis, Mo.
Rev. Wm. I. Haven, D.D., ... New York.

Methodist Episcopal Church, South.

Mr. Arthur B. Pugh, ... Washington, D. C.
Rev. George B. Winton, D.D., ... Nashville, Tenn.
Rev. E. H. Pearce, D.D., ... Danville, Ky.

African Methodist Episcopal Church.

Bishop W. B. Derrick, D.D., LL.D., ... Flushing, N. Y.
Rev. H. T. Johnson, D.D., ... Philadelphia, Pa.

African Methodist Episcopal Zion Church.

Bishop George W. Clinton, D.D., ... Charlotteville, N. C.
Bishop Alexander Walters, D.D., ... New York.

Methodist Protestant Church.

Rev. F. T. Tagg, D.D., ... Baltimore, Md.

Colored Methodist Episcopal Church in America.

Bishop L. H. Holsey, D.D., ... Atlanta, Ga.

Primitive Methodist Church.

Rev. John Bath, ... Reading, Pa.

Moravian Church.

Rt. Rev. Morris W. Leibert, D.D., ... New York.

Presbyterian Church in U. S. A.

Rev. Samuel J. Niccolls, D.D., LL.D., ... St. Louis, Mo.
Rev. W. R. Richards, D.D., ... New York.
Mr. Louis H. Severance, ... New York.
Rev. John Balcom Shaw, D.D., ... Chicago, Ill.

Presbyterian Church in U. S.

Rev. A. J. McKelway, D.D., ... Atlanta, Ga.

Protestant Episcopal Church.

Rt. Rev. Ethelbert Talbot, D.D., LL.D., ... So. Bethlehem, Pa.
Rev. H. H. Oberly, D.D., ... Elizabeth, N. J.

Reformed Church in America.

Rev. John G. Fagg, D.D., ... New York.

Reformed Church in U. S.

Rev. Rufus W. Miller, D.D., ... Philadelphia.

Reformed Episcopal Church.

Rev. Joseph D. Wilson, D.D., ... Philadelphia.

Reformed Presbyterian Church.

Rev. James Y. Boice, D.D., ... Philadelphia.

Seventh Day Baptist.

Prof. Stephen Babcock, A. M., ... Yonkers, N. Y.

Society of Friends.

Mr. James Wood, ... Mt. Kisco, N. Y.

Swedish Lutheran Augustana Synod.

Rev. G. Nelsenius, D.D., ... Brooklyn, N. Y.

United Brethren Church.

Bishop George M. Matthews, D. D., ... Chicago, Ill.

United Evangelical Church.

Bishop H. B. Hartzler, D.D., ... Harrisburg, Pa.

United Presbyterian Church of N. A.

Rev. J. C. Scouller, D.D., ... Philadelphia.

Welsh Presbyterian Church.

Rev. H. C. Griffith, ... Bangor, Pa.

Alternates for the Executive Committee.

Baptist Churches.

Rev. O. P. Gifford, D.D., ... Boston, Mass.
Rev. Albert G. Lawson, D.D., ... New York.
Rev. Wayland Hoyt, D.D., ... Philadelphia.
Rev. C. M. Carter, D.D., ... Muncie, Ind.

National Baptist Convention.

Rev. W. A. Creditt, D.D., ... Philadelphia.
Rev. E. W. Moore, D.D., ... Philadelphia.
Rev. L. P. Taliaferro, D.D., ... Philadelphia.
Rev. W. A. Alexander, D.D., ... Baltimore, Md.
Rev. E. S. Johnson, D.D., ... Philadelphia.

Christian Church.

Rev. O. W. Powers, D.D., ... Dayton, O.

Congregational Churches.

Rev. Charles H. Richards, D.D., ... New York.
Rev. S. Parkes Cadman, D.D., ... Brooklyn, N. Y.

Congregational Methodist Church.

Rev. Harry Taylor, ... Philadelphia.

Disciples of Christ.

Rev. B. A. Abbott, ... Baltimore, Md.
Rev. George A. Miller, ... Washington, D. C.
Rev. Peter Ainslie, ... Baltimore, Md.

Evangelical German Synod of North America.

Rev. J. U. Schneider, ... Evansville, Ind.

Evangelical Association

President H. J. Kiekhoefer, ... Naperville, Ill.

Free Baptist.

President Joseph W. Mauck, LL.D., ... Hillsdale, Mich.

Lutheran.

Rev. Prof. J. A. Singmaster, D.D., ... Gettysburg, Pa.

Mennonite.

Rev. J. W. Kliewer, ... Berne, Ind.

Methodist Episcopal Church.

Bishop D. A. Goodsell, D.D., LL.D., ... New York.
Bishop T. B. Neely, D.D., LL.D., ... New Orleans, La.
Mr. C. H. Harding, ... Philadelphia.
Rev. J. G. Wilson, ... Philadelphia.
Rev. C. M. Boswell, D.D., ... Philadelphia.
Rev. Claudius B. Spencer, D.D., LL.D., ... Kansas City, Mo.
Henry W. Rogers, LL.D., ... New Haven, Conn.

Methodist Episcopal Church, South.

Mr. T. T. Fishburne, ... Roanoke, Va.
Rev. W. F. Tillett, D.D., ... Nashville, Tenn.
Rev. James Cannon, D.D., ... Blackstone, Va.

African Methodist Episcopal Church.

Bishop L. J. Coppin, D.D., ... Philadelphia.
Rev. J. H. Welch, D.D., ... Washington, D. C.

African Methodist Episcopal Zion Church.

Rev. J. S. Caldwell, D.D., ... Philadelphia.
Rev. John W. Smith, D.D., ... Washington, D. C.

Methodist Protestant Church.

Rev. A. L. Reynolds, D.D., ... Bellbrook, O.

Colored Methodist Episcopal Church in America.

Bishop C. H. Phillips, D.D., ... Nashville, Tenn.

Primitive Methodist Church.

Rev. N. W. Matthews, ... Lowell, Mass.

Moravian Church.

Rev. A. D. Thaeler, ... Bethlehem, Pa.

Presbyterian Church in U. S. A.

Rev. W. H. Black, D.D., ... Marshall, Mo.
Rev. W. McKibbin, D.D., LL.D., ... Cincinnati, O.
Rev. Charles A. Dickey, D.D., LL.D., ... Philadelphia.
Hon. Robert N. Willson, ... Philadelphia.

Presbyterian Church in U. S.

Rev. Edwin Muller, D.D., ... Lexington, Ky.

Protestant Episcopal Church, U. S. A.

Rt. Rev. Cortlandt Whitehead, S. T. D., ... Pittsburg, Pa.

Reformed Church in America.

Rev. P. H. Milliken, D.D., ... Philadelphia.

Reformed Church in U. S.

Rev. Cyrus Cort, D.D., ... Overlea, Md.

Reformed Episcopal Church.

Rev. W. Tracy, D.D., ... Philadelphia.

Reformed Presbyterian.

Rev. W. H. Gailey, ... Philadelphia.

Seventh Day Baptist Church.

Rev. A. E. Main, D.D., ... Alfred, N. Y.

Society of Friends.

Mr. Charles E. Tebbetts, A. M., ... Richmond, Ind.

Swedish Lutheran Synod.

Rev. M. Stolpe, D.D., ... New York.

United Brethren in Christ.

Rev. J. P. Landis, D.D., Ph.D., ... Dayton, O.

United Evangelical Church.

Rev. W. M. Stanford, D.D., ... Harrisburg, Pa.

United Presbyterian Church.

Rev. T. B. Turnbull, D.D., ... Philadelphia.

Welsh Presbyterian Church.

Rev. John Hammond, ... Scranton, Pa.

Committee on Literature and Education.

JOHN BANCROFT DEVINS, D.D., Chairman.

James A. Adams, D.D.
Prof. George A. Barton, Ph.D.
Mr. Nolan R. Best.
Pres. Francis Brown, D.D., LL.D.
J. M. Buckley, D.D., LL.D.
John B. Calvert, D.D.
James Cannon, D.D.
James E. Clarke, D.D.
Mr. J. S. Dickerson.
Albert E. Dunning, D.D.
John B. Drury, D.D.
Pres. W. U. P. Faunce, D.D., LL.D.
J. H. Garrison, LL.D.
J. N. Hallock, D.D.
Mr. William N. Hartshorn.
William V. Kelley, D.D., L.H.D.
Pres. J. H. Kirkland, LL.D., D. C. L.
Pres. W. D. Mackenzie, D.D., LL.D.
Mr. Silas McBee.
E. F. Merriam, D.D.
Rev. Thornton B. Penfield, Ph.D.
Pres. Alfred T. Perry, D.D.
Pres. Rush Rhees, D.D., LL.D.
Prof. William North Rice, LL.D.
George W. Richards, D.D.
Mr. G. H. Sandison.
Claudius B. Spencer, D.D., LL.D.
Pres. David S. Stephens, D.D.
Pres. George B. Stewart, D.D.
James S. Stone, D.D.
Pres. William O. Thompson, LL.D.
Pres. Charles F. Thwing, LL.D.
Mr. Charles G. Trumbull.
M. H. Valentine, D.D.
Prof. Amos R. Wells.
George U. Wenner, D.D.
F. H. Wright, D.D.

Commission on the Church and Social Service.

REV. FRANK MASON NORTH, D.D., Chairman.

Rev. Ernest H. Abbott.
Rev. Z. N. Batten.
Pres. George C. Chase, D.D., LL.D.
Levi Gilbert, D.D., LL.D.
Hon. Peter S. Grosscup.
Pres. Robert L. Kelly, Ph.D.
Mr. John E. Lennon.
Prof. Shailer Mathews, D.D.
A. J. McKelway, D.D.
Wm. E. McEwen, D.D.
J. H. Melish, D.D.
John P. Peters, D.D.
John Prugh, D.D.
Mr. Arthur B. Pugh.
Walter Rauschenbusch, D.D.
Rev. J. U. Schneider.
Prof. Edward A. Steiner.
Rev. Charles Stelzle.
Josiah Strong, D.D.
Graham Taylor, D.D.
Mr. Charles R. Towson.
Pres. Herbert Welch, D.D., LL.D.
Prof. Herbert L. Willett, Ph.D.
Mr. John Williams.

Temperance.

REV. RUFUS W. MILLER, D.D., Chairman.

Charles F. Aked, D.D.
Ezra K. Bell, D.D.
Bishop T. C. Carter, D.D.
Wm. A. Creditt, D.D.
Pres. Sam'l Dickie, LL.D.
Wm. Ray Dobyns, D.D.
George Elliott, D.D.
John Galbraith, D.D.

Bishop E. W. Lampton, D.D.
Bishop Isaac Lane, D.D.
E. Trumbull Lee, D.D., LL.D.
Mr. Joshua Levering.
Bishop W. F. McDowell, D.D.
David McKinney, D.D.
Chas. L. Morgan, D.D.
Warren G. Patridge, D.D.
Rev. Frederick T. Rouse.
C. D. Sinkinson, D.D.
W. H. Staley, D.D.
Mr. Chas. W. Sweet.
George B. Winton, D.D.
A. S. Zerbe, D.D.

Family Life.

Rt. Rev. Wm. Croswell Doane, D.D., LL.D., Chairman.

J. Pressley Barrett, D.D.
Charles A. Dickey, D.D., LL.D.
Samuel W. Dike, LL.D.
Azel W. Hazen, D.D.
M. D. Helmick, D.D.
Wayland Hoyt, D.D.
H. C. M. Ingraham, LL.D.
Rev. Samuel A. John.
Charles W. Heisler, D.D.
J. Spangler Kiefer, D.D.
J. P. Landis, D.D.
Alexander R. Merriam, D.D.
David McKinney, D.D.
P. H. Milliken, D.D.
W. T. Moore, LL.D.
Edwin Muller, D.D.
Wm. H. Roberts, D.D., LL.D.
Pres. Isaac Sharpless, LL.D.
Pres. Wm. W. Smith, LL.D.
Ezra S. Tipple, D.D.
T. B. Turnbull, D.D.
Bishop A. J. Warner, D.D.
Rev. Edward S. Wolle.
Bishop John H. Vincent, D.D.

Sunday Observance.

Rev. Frederick D. Power, LL.D., Chairman.

Charles S. Albert, D.D.
James T. Boice, D.D.
G. H. Bridgeman, D.D.
H. A. Buttz, D.D., LL.D.
Rev. W. H. Bucks.
W. D. Cook, D.D.
Bishop E. Cottrell, D.D.
Rev. J. E. Digel.
Daniel Dorchester, D.D.
J. S. Frazer, D.D.
David F. McGill, D.D.
Rt. Rev. David H. Greer, D.D., LL.D.
Bishop C. R. Harris, D.D.
Reuben H. Hartley, D.D.
Rev. John J. Hill.
Chas. B. Mitchell, D.D.
Sylvester Newlin, M. D.
Rockwell H. Potter, D.D.
A. L. Reynolds, D.D.
Bishop Henry Spellmeyer, D.D.
J. Ross Stevenson, D.D.
Rev. A. D. Thaeler.
Ame Vennema, D.D.
Wm. H. Washinger, D.D.

Foreign Missions.

Rev. James L. Barton, D.D., Chairman.

Thomas S. Barbour, D.D.
Hon. Sam'l B. Capen, LL.D.
Bishop Earl Cranston, D.D., LL.D.
S. H. Chester, D.D.

Bishop W. J. Gaines, D.D., LL.D.
A. B. Leonard, D.D.
Arthur S. Lloyd, D.D.
Rev. A. McLean.
James D. Moffat, D.D., LL.D.
Hon. Geo. F. Mosher, LL.D.
Mr. John R. Mott.
Edward G. Read, D.D.
Paul de Schweinitz, D.D.
Mr. Louis H. Severance.
Mr. Robert E. Speer.
Bishop S. P. Spreng, D.D.
F. T. Tagg, D.D.
Mr. Chas. Edwin Tibbetts.
Bishop W. M. Weekley, D.D.
A. R. Robinson, D.D.
Bishop A. W. Wilson, D.D., LL.D.
L. B. Wolf, D.D.

Home Missions.

Rev. Lemuel Call Barnes, D.D., Chairman.

David S. Bauslin, D.D.
Mr. J. J. Barge.
Bishop Wm. M. Bell, D.D.
Bishop S. C. Breyfogel, D.D.
James W. Cooper, D.D.
Bishop L. J. Coffin, D.D.
Ozra S. Davis, D.D.
Robert Forbes, D.D.
Baxter P. Fullerton, D.D.
Howard B. Grose, D.D.
Wm. I. Haven, D.D.
Edgar P. Hill, D.D.
Bishop E. E. Hoss, D.D., LL.D.
Rev. John G. Kircher.
Paul S. Leinbach, D.D.
Frank Mason North, D.D.
Oliver W. Powers, D.D.
Charles H. Richards, D.D.
W. F. Richardson, D.D.
Rt. Rev. Ethelbert Talbot, D.D.
Charles L. Thompson, D.D.
Rev. J. Brownlee Voorhees.
Mr. John Wood.
Rev. William J. Wright.

Delegates Present at the Council.*

Baptist Churches (North).

Charles F. Aked, D.D., ... New York.
H. W. Barnes, D.D., ... Binghamton, N. Y.
S. Z. Batten, D.D., ... Lincoln, Neb.
Rev. R. G. Boville, ... New York.
C. M. Carter, D.D., ... Muncie, Ind.
Walter Calley, D.D., ... Upland, Pa.
Judson Conklin, D.D., ... Trenton, N. J.
George Cooper, D.D., ... Philadelphia, Pa.
Mr. Samuel A. Crozier, ... Upland, Pa.
C. H. Dodd, D.D., ... Baltimore, Md.
H. B. Grose, D.D., ... New York.
Mr. W. N. Hartshorn, ... Boston, Mass.
J. H. Haslam, D.D., ... Philadelphia, Pa.
Wayland Hoyt, D.D., ... Philadelphia, Pa.
Curtis Lee Laws, D.D., ... Brooklyn, N. Y.
W. G. Partridge, D.D., ... Pittsburg, Pa.
Pres. H. P. Judson, LL.D., ... Chicago, Ill.

*The full list of delegates and alternates appointed by the constituent bodies will be found on pages 534-569.

A. G. Lawson, D.D., ... New York.
Rev. D. D. Munroe, ... New Haven, Conn.
F. D. Penney, D.D., ... Burlington, Vt.
Hon. H. K. Porter, ... Pittsburg, Pa.
Geo. E. Rees, D.D., ... Philadelphia, Pa.
Kittredge Wheeler, D.D., ... Camden, N. J.
C. A. Soars, D.D., ... Philadelphia, Pa.
Mr. Francis E. Weston, ... Philadelphia, Pa.

National Baptist Convention.

A. Childs, D.D., ... Philadelphia, Pa.
W. A. Creditt, D.D., ... Philadelphia, Pa.
G. L. Davis, D.D., ... Philadelphia, Pa.
M. W. Gilbert, D.D., ... New York.
A. Gordon, D.D., ... Philadelphia, Pa.
J. C. Jackson, D.D., ... Jenkintown, Pa.
E. W. Johnson, D.D., ... Philadelphia, Pa.
E. W. Moore, D.D, ... Philadelphia, Pa.
W. G. Parks, D.D., ... Philadelphia, Pa.
Wm. H. Philips, D.D., ... Philadelphia, Pa.
A. R. Robinson, D.D., ... Chester, Pa.
G. L. P. Taliaferro, D.D., ... Philadelphia, Pa.
D. W. Wisher, D.D., ... New York.

Christian Church.

J. F. Burnett, D.D., ... Dayton, O.
O. W. Powers, D.D., ... Dayton, O.
W. D. Samuel, D.D., ... Piqua, O.
W. W. Staley, D.D., ... Suffolk, Va.
Martyn Summerbell, D.D., ... Lakemont, N. Y.
J. B. Weston, D.D., LL.D., ... Defiance, O.

Congregational Churches.

Asher Anderson, D.D., ... Boston, Mass.
James L. Barton, D.D., ... Boston, Mass.
P. A. Cool, D.D., ... Buffalo, N. Y.
A. E. Dunning, D.D., ... Boston, Mass.
Azel W. Hazen, D.D., ... Middletown, Conn.
H. C. Herring, D.D., ... New York.
Rev. Joel S. Ives, ... Hartford, Conn.
C. L. Kloss, D.D., ... Philadelphia, Pa.
A. J. Lyman, D.D., ... Brooklyn, N. Y.
Rev. H. A. Miner, ... Madison, Wis.
R. H. Potter, D.D., ... Hartford, Conn.
Charles H. Richards, D.D., ... New York.
Rev. E. T. Root, ... Providence, R. I.
Rev. F. T. Rouse, ... Omaha, Neb.
E. B. Sanford, D.D., ... New York.
Prof. E. A. Steiner, ... Grinnell, Ia.
W. T. Sutherland, D.D., ... Wellsville, N. Y.
Wm. H. Ward, D.D., LL.D., ... New York.

Congregational Methodist Churches.

Rev. R. W. B. King, ... Billingsport, N. J.
Rev. J. Baker Steward, ... Philadelphia, Pa.
Rev. A. S. Winans, ... Millville, N. J.

Disciples of Christ.

Rev. B. A. Abbott, ... Baltimore, Md.
Rev. Peter Ainslie, ... Baltimore, Md.
Pres. Miner L. Bates, ... Hiram, O.
Rev. K. S. Black, ... Scio, N. Y.
Rev. Levi G. Batman, ... Philadelphia, Pa.
Rev. J. Irvine Bitner, ... Hagerstown, Md.
Rev. J. Walter Carpenter, ... Uniontown, Pa.
Pres. T. E. Cramblet, LL.D., ... Bethany, W. Va.
Rev. Lawrence Fenninger, ... Philadelphia, Pa.
Rev. Thomas D. Ferguson.
Rev. J. H. Garrison, LL.D., ... St. Louis, Mo.
Rev. L. L. Higgins, ... Philadelphia, Pa.
Rev. J. A. Hopkins, ... Winston-Salem, N. C.
Prof. Chas. W. Kent, ... Charlottsville, Va.
Pres. F. D. Kershner, ... Milligan, Tenn.
Rev. J. P. Lichtenberger, Ph.D., ... New York.
Rev. Geo. A. Miller, ... Washington, D. C.
Dr. E. E. Montgomery, ... Philadelphia, Pa.
Rev. W. T. Moore, LL.D., ... Columbia, Mo.
Hon. Thos. W. Phillips, ... Newcastle, Pa.
Rev. F. D. Power, LL.D., ... Washington, D. C.
W. F. Richardson, D.D., ... Kansas City, Mo.
Rev. G. P. Rutledge, LL.D., ... Philadelphia, Pa.
Rev. J. G. Thompson.
Rev. Kenley J. Zener, ... Philadelphia, Pa.
Rev. W. R. Warren, ... Pittsburg, Pa.
Rev. H. L. Willett, Ph.D., ... Chicago, Ill.
Rev. Wm. E. Wright, ... Cincinnati, O.

German Evangelical Synod of North America.

Rev. J. E. Digel, ... Massillon, O.
Rev. Samuel John, ... Ann Arbor, Mich.
Rev. John G. Kircher, ... Chicago, Ill.
Rev. J. U. Schneider, Ph.D., ... Evansville, Ind.
Adolf Schmidt. D.D., ... Brooklyn, N. Y.

Evangelical Association.

Bishop S. C. Breyfogel, D.D., ... Reading, Pa.
Rev. W. H. Bucks, ... Cleveland, O.
S. J. Gamertsfelder, D.D., ... Naperville, Ill.
Pres. H. J. Kiekhoefer, Ph.D., ... Naperville, Ill.
Rev. J. B. Kanaga, ... Tiffin, O.
Rev. G. Heinmiller. Cleveland, O.

Free Baptist Churches.

Alfred Williams Anthony, D.D., ... Lewiston, Me.
George Colby Chase, D.D., LL.D., ... Lewiston, Me.
John Merrill Davis, D.D., ... Rio Grande, O.
Rivington D. Lord, D.D., ... Brooklyn, N. Y.
George F. Mosher, LL.D., ... Jamaica Plains, Mass.
Z. A. Space, D.D., ... Keuka Park, N. Y.

Lutheran.

C. S. Albert, D.D., ... Philadelphia, Pa.
D. H. Bauslin, D.D., ... Springfield, O.
P. C. Croll, D.D., ... Lebanon, Pa.
E. H. Delk, D.D., ... Philadelphia, Pa.
Frederick G. Gotwald, D.D., ... York, Pa.
Mr. Wm. E. Stoever, Litt. D., ... Philadelphia, Pa.
George U. Wenner, D.D., ... New York.
John J. Young, D.D., ... New York.

Mennonite Church.

Rev. A. M. Fretly, ... Sondertown, N. J.
Rev. S. M. Grubb, ... Philadelphia, Pa.
Rev. N. B. Grubb, D.D., ... Philadelphia, Pa.
Rev. A. B. Shelly, ... Quakertown, Pa.
Rev. Anthony S. Shelly, ... Bally, Pa.

Methodist Episcopal Church.

Mr. Samuel W. Bowne, ... New York.
G. H. Bridgman, D.D., ... Hamline, Minn.
H. A. Buttz, D.D., LL.D., ... Madison, N. J.
Bishop Earl Cranston, D.D., LL.D., ... Washington, D. C.
Pres. Samuel Dickie, LL.D., ... Albion, Mich.
George Elliott, D.D., ... Chicago, Ill.
Robert Forbes, D.D., ... Philadelphia, Pa.
Bishop Cyrus D. Foss, D.D., LL.D., ... Philadelphia, Pa.
John Galbraith, D.D., ... Boston, Mass.
Levi Gilbert, D.D., LL.D., ... Cincinnati, Ohio.
Charles L. Goodell, D.D., ... New York.
J. F. Goucher, D.D., ... Baltimore, Md.
Mr. C. H. Harding, ... Philadelphia, Pa.
W. I. Haven, D.D., ... New York.
H. C. M. Ingraham, LL.D., ... Brooklyn, N. Y.
W. V. Kelley, D.D., L. H. D., ... New York.
Rev. W. G. Koons, ... Smyra, Del.
G. W. Izer, D.D., ... Philadelphia, Pa.
W. F. King, D.D., ... Mt. Vernon, Iowa.
A. B. Leonard, D.D., ... New York.
H. C. McDermott, D.D., ... West Pittston, Pa.
Wallace MacMullen, D.D., ... New York.
Charles M. Melden, D.D., ... Wilbraham, Mass.
W. J. Meredith, D.D., ... Norton, Kans.
C. B. Mitchell, D.D., ... Chicago, Ill.
W. L. S. Murray, D.D., ... Wilmington, Del.
Bishop T. B. Neely, D.D., LL.D., ... New Orleans, La.
Frank Mason North, D.D., ... New York.
Pres. George E. Reed, D.D., LL.D., ... Carlisle, Pa.
Rev. Chas. Reuss, ... New York.
Henry Wade Rogers, LL.D., ... New Haven, Conn.
J. Morgan Read, D.D., ... Trenton, N. J.
Bishop Henry Spellmeyer, D.D., LL.D., ... St. Louis, Mo.
C. B. Spencer, D.D., LL.D., ... Kansas City, Mo.
S. W. Thomas, D.D., ... Philadelphia, Pa.
H. V. Holt, D.D., ... Chicago, Ill.
E. S. Tipple, D.D., ... Madison, N. J.
G. B. Wight, D.D., ... Trenton, N. J.
J. G. Wilson, D.D., ... Philadelphia, Pa.
Bishop L. B. Wilson, D.D., LL.D., ... Philadelphia, Pa.

Alternates seated for this meeting of the Council.

J. G. Bickerton, D.D., ... Philadelphia, Pa.
Mr. Clarence D. Antrim, ... Philadelphia, Pa.
John E. James, M. D., ... Philadelphia, Pa.
C. M. Boswell, D.D., ... Philadelphia, Pa.
A. G. Kynett, D.D., ... Philadelphia, Pa.
Frank B. Lynch, D.D., ... Philadelphia, Pa.
Rev. D. B. Johnson, ... Chicago, Ill.
Rev. Marshall Owens, ... Camden, N. J.
Isaac L. Wood, D.D., ... Harrisburg, Pa.
F. S. Rowland, D.D., ... Rochester, N. Y.
C. W. Baldwin, D.D., ... Baltimore, Md.
H. A. Munroe, D.D., ... Philadelphia, Pa.
F. H. Wright, D.D., ... Pittsburg, Pa.
C. W. Burns, D.D., ... Germantown, Pa.
Mr. Samuel Shaw, ... Philadelphia, Pa.

Methodist Episcopal Church, South.

James Cannon, D.D., ... Baltimore, Md.
Mr. T. T. Fishburne, ... Roanoke, Va.
J. S. Frazer, D.D., ... Mobile, Ala.
Bishop E. R. Hendrix, D.D., LL.D., ... Kansas City, Mo.
Bishop E. E. Hoss, D.D., LL.D., ... Nashville, Tenn.
Thomas N. Ivey, D.D., ... Raleigh, N. C.
F. S. H. Johnston, D.D., ... Ft. Smith, Ark.
Pres. J. H. Kirkland, LL.D., D. C. L., ... Nashville, Tenn.
S. D. Long, D.D., ... Abingdon, Va.
Eugene H. Pearce, D.D., ... Danville, Ky.
Mr. Arthur B. Pugh, ... Washington, D. C.
Rev. Edwin P. Ryland, ... Hollywood, Cal.
Pres. Wm. W. Smith, LL.D., ... Lynchburg, Va.
S. H. Wainright, D.D, ... St. Louis, Mo.
Mr. John L. Wheat, ... Louisville, Ky.
Bishop A. W. Wilson, D.D., LL.D., ... Baltimore, Md.
George B. Winton, D.D., ... Nashville, Tenn.

African Methodist Episcopal Church.

W. B. Anderson, D.D., ... Pittsburg, Pa.
W. D. Cook, D.D., ... St. Louis, Mo.
Bishop L. J. Coppin, D.D., ... Philadelphia, Pa.
Bishop W. B. Derrick, D.D., LL.D., ... Flushing, N. Y.
Bishop W. J. Gaines, D.D., LL.D., ... Atlanta, Ga.
T. Wellington Henderson, D.D., ... Boston, Mass.
John Hurst, D.D., ... Washington, D. C.
H. T. Kealing, Ph. D., ... Nashville, Tenn.
Louis H. Reynolds, D.D., ... Portsmouth, Va.
Rev. I. W. L. Roundtree, ... Trenton, N. J.
T. A. Smythe, D.D., ... Detroit, Mich.

African Methodist Episcopal Zion Church.

Bishop George W. Clinton, D.D., ... Charlotte, N. C.
Bishop C. R. Harris, D.D., ... Salisbury, N. C.
Bishop Alexander Walters, D.D., ... New York.
Bishop Andrew Jackson Warner, D.D., ... Charlotte, N. C.

Methodist Protestant Church.

Brayman W. Anthony, D.D., ... Adrian, Mich.
Mr. J. J. Barge, ... Atlanta, Ga.
M. L. Jennings, D.D., LL.D., ... Pittsburg, Pa.
Mr. G. B. Moore, ... Pittsburg, Pa.
A. L. Reynolds, D.D., ... Bellbrook, O.
Mr. W. E. Sankey, ... Pittsburg, Pa.
C. D. Sinkinson, D.D., ... Atlantic City, N. J.
Pres. D. S. Stephens, D.D., LL.D., ... Kansas City, Kans.
F. T. Tagg, D.D., ... Baltimore, Md.
J. W. Trout, D.D., ... Philadelphia, Pa.

Colored Methodist Episcopal Church in America.

Bishop Isaac Lane, D.D.
Rev. G. T. Long.
Rev. C. L. Knox.

Primitive Methodist Church.

Rev. John Bath, ... Reading, Pa.
T. M. Bateman, D.D., ... New Bedford, Mass.

Moravian Church.

Rt. Rev. Morris W. Leibert, D.D., ... New York.
Paul de Schweinitz, D.D., ... Bethlehem, Pa.
Rev. Arthur D. Thaeler, ... Bethlehem, Pa.
Rev. Edward S. Wolle, ... Philadelphia, Pa.

Presbyterian Church in the U. S. A.

George W. Bailey, M. D., ... Philadelphia, Pa.
Mr. E. E. Beard, ... Lebanon, Tenn.
Mr. Nolan R. Best, ... Chicago, Ill.
Pres. William Henry Black, D.D., LL.D., ... Marshall, Mo.
Mr. John H. Converse, ... Philadelphia, Pa.
William J. Darby, D.D., ... Evansville, Ind.
John Bancroft Devins, D.D., ... New York.
Charles A. Dickey, D.D., LL.D., ... Philadelphia, Pa.
Charles R. Erdman, D.D., ... Princeton, N. J.
E. A. Elmore, D.D., ... Chattanooga, Tenn.
Baxter P. Fullerton, D.D., ... St. Louis, Mo.
Mr. H. C. Gara, ... Philadelphia, Pa.
Reuben Haines Hartley, D.D., ... Grand Rapids, Mich.
Edgar P. Hill, D.D., ... Chicago, Ill.
Hon. William M. Lanning, ... Trenton, N. J.
E. Trumbull Lee, D.D., ... Wilkinsburg, Pa.
Robert Mackenzie, D.D., ... New York.
Pres. William McKibbin, D.D., LL.D., ... Cincinnati, Ohio.
Pres. James D. Moffat, D.D., LL.D., ... Washington, Pa.
Samuel J. Niccolls, D.D., LL.D., ... St. Louis, Mo.
Wm. H. Oxtoby, D.D., ... Philadelphia, Pa.
George Reynolds, D.D., ... Kansas City, Mo.
William Henry Roberts, D.D., LL.D., ... Philadelphia, Pa.
Mr. Louis H. Severance, ... New York.
Judge George H. Shields, ... St. Louis, Mo.
Mr. Thomas W. Synnott, ... Philadelphia, Pa.
Charles L. Thompson, D.D., ... New York, N. Y.
Mr. Edwin S. Wells, ... Lake Forest, Ill.
Hon. Robert N. Willson, ... Philadelphia, Pa.

Alternates seated for this meeting of the Council.

John Mayhew Fulton, D.D., ... Philadelphia, Pa.
W. H. Hubbard, D.D., ... Auburn, N. Y.
Hugh B. Macauley, D.D., ... Trenton, N. J.
Pres. Geo. B. Stewart, D.D., LL.D., ... Auburn, N. Y.

Presbyterian Church in U. S.

William Ray Dobyns, D.D., ... St. Joseph, Mo.
James R. Howerton, D.D., LL.D., ... Lexington, Va.
Pres. Eugene R. Long, Ph.D., ... Batesville, Ark.
A. J. McKelway, D.D., ... Atlanta, Ga.
S. L. Morris, D.D., ... Atlanta, Ga.
Edwin Muller, D.D., ... Lexington, Ky.
Rev. D. H. Scanlon, Ph. D., ... Berryville, Va.

The Protestant Episcopal Church in the United States of America.

George S. Bennett, D.D., ... Jersey City, N. J.
H. H. Oberly, D.D., ... Elizabeth, N. J.
George Martin Pepper, LL.D., D. C. L., ... Philadelphia, Pa.
Judge John H. Stotsenburg, ... New Albany, Ind.
Rt. Rev. Ethelbert Talbot, D.D., LL.D., ... South Bethlehem, Pa.
Rt. Rev. Ozi W. Whitaker, D.D., LL.D., ... Philadelphia, Pa.

Reformed Church in America.

Rev. Irving H. Berg, ... Catskill, N. Y.
Rev. William H. Boocock, ... Bayonne, N. J.
John G. Fagg, D.D., ... New York.
P. H. Milliken, D.D., ... Philadelphia, Pa.
Edward G. Read, D.D., ... Plainfield, N. J.
Ame Vennema, D.D., ... Passaic, N. J.

Reformed Church in the United States.

Cyrus Cort, D.D., ... Philadelphia, Pa.
Mr. H. M. Housekeeper, ... Overlea, Md.
J. Spangler Kieffer, D.D., ... Hagerstown, Md.
Rev. Paul Seibert Leinbach, ... Easton, Pa.
Rufus W. Miller, D.D., ... Philadelphia, Pa.
John Prugh, D.D., ... Pittsburg, Pa.
George W. Richards, D.D., ... Lancaster, Pa.
General John E. Roller, ... Harrisburg, Pa.
Alvin S. Zerbe, Ph.D., D.D., ... Dayton, Ohio.

Reformed Presbyterian Church.

James Y. Boice, D.D., ... Philadelphia, Pa.
Rev. W. H. Gailey, ... Philadelphia, Pa.
Rev. Clarence Andrew Young, ... Philadelphia, Pa.

Seventh Day Baptist Churches.

Pres. B. C. Davis, D.D., LL.D., ... Alfred, N. Y.
Arthur E. Main, D.D., ... Alfred, N. Y.
Lewis A. Platts, D.D., ... Milton, Wis.

Society of Friends.

Pres. Robert Lincoln Kelly, Ph.D., LL.D., ... Richmond, Ind.
Sylvester Newlin, M. D., ... Noblesville, Ind.
Mr. Charles Edwin Tebbetts, ... Richmond, Ind.
Mr. James Wood, ... Mt. Kisco, N. Y.

Alternate delegates seated for this meeting of the Council.

Prof. George A. Barton, Ph. D., ... Bryn Mawr, Pa.
Pres. Isaac Sharpless, ... Haverford, Pa.

Church of the United Brethren in Christ.

Rev. E. S. Bowman, ... Princeton, N. J.
Pres. Lewis Bookwalter, D.D., LL.D., ... Westerville, Ohio.
Rev. Warren Kauffman, ... Philadelphia, Pa.
Prof. J. P. Landis, D.D., Ph.D., ... Dayton, Ohio.
Bishop G. M. Matthews, D.D., ... Chicago, Ill.
Bishop J. S. Mills, D.D., LL.D., ... Annville, Pa.
Rev. J. T. Schaffer, ... Philadelphia, Pa.
Wm. H. Washinger, D.D., ... Chambersburg, Pa.
Rev. A. K. Weir, ... Shamokin, Pa.

United Evangelical Church.

Rev. Rudolph Dubs, D.D., LL.D., ... Harrisburg, Pa.
Rev. W. H. Fouke, ... Harrisburg, Pa.
Bishop H. B. Hartzler, D.D., ... Harrisburg, Pa.
W. M. Stanford, D.D., ... Harrisburg, Pa.
U. F. Swengel, D.D., ... Lewistown, Pa.

United Presbyterian Church of North America.

Rev. Frank Getty, ... Philadelphia, Pa.
Samuel R. Lyons, D.D., ... Richmond, Ind.
R. W. McGranahan, D.D., ... Knoxville, Tenn.
J. C. Scouller, D.D., ... Philadelphia, Pa.
T. B. Turnbull, D.D., ... Philadelphia, Pa.

Welsh Presbyterian Church.

Rev. Hugh C. Griffith, ... Bangor, Pa.
Rev. John Hammond, ... Scranton, Pa.
Rev. Robert T. Roberts, ... Wilkes-Barre, Pa.

Reformed Episcopal Church.

W. A. Freemantle, D.D., ... Philadelphia, Pa.
Robert L. Rudolph, D.D., ... Philadelphia, Pa.
William Tracy, D.D., ... Philadelphia, Pa.
Joseph D. Wilson, D.D., ... Philadelphia, Pa.

Swedish Evangelical Lutheran Augustana Synod.

G. Nelsenius, D.D., ... Brooklyn, N. Y.
Rev. P. A. Rydberg, Ph. D., ... New York.
Rev. C. E. Slaett, ... Brooklyn, N. Y.
Mauritz Stolpe, D.D., ... New York.

COMMITTEE OF ARRANGEMENTS

Committee of Arrangements

Appointed by the Inter-Church Conference held in New York November 15-20, 1905.

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THE REV. O. F. GARDNER.

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THE REV. JOHN BANCROFT DEVINS, D.D.

Week-Day Religious Instruction for School Children
THE REV. GEORGE U. WENNER, D.D.

Interdenominational Relations
THE REV. AME VENNEMA, D.D.

Co-operation in Foreign Missions
THE REV. JAMES L. BARTON, D.D.

State Federations
THE REV. O. P. GIFFORD, D.D.

Local Federations
THE REV. E. P. RYLAND

Organization and Development
THE REV. BISHOP E. R. HENDRIX, D.D., LL.D.

Maintenance
MR. ALFRED R. KIMBALL

The Church and the Immigrant Problem
THE REV. OZORA S. DAVIS, D.D.

The Church and Modern Industry
THE REV. FRANK MASON NORTH, D.D.

Co-operation in Home Missions
THE REV. EDGAR P. HILL, D.D.

Temperance
THE REV. BISHOP LUTHER B. WILSON, D.D., LL.D.

Sunday Observance
THE REV. F. D. POWER, D.D.

Family Life
THE RT. REV. W. C. DOANE, D.D., LL.D.

Religious Instruction in Higher Institutions
THE REV. D. S. STEPHENS, D.D., LL.D.

Sunday-School Instruction
MR. WILLIAM N. HARTSHORN

International Relations
HENRY WADE ROGERS, LL.D.

Office of the Executive Committee of the
Federal Council
81 Bible House, New York

Philadelphia Committee of Arrangements

Chairman—Rev. W. H. Roberts, D.D.
Secretary—Rev. L. B. Hafer.

Chairmen of Sub-Committees.

Finance—Mr. John Gribbel, 1513 Race Street.
Reception—Rt. Rev. Alexander Mackay-Smith, D.D., 12th and Walnut Streets.
Hospitality—Rev. C. A. R. Janvier, 1409 S. Broad Street.
Pulpit Supply—Rev. J. Henry Haslam, D.D., 1513 N. 19th Street.
Music—Mr. H. C. Lincoln, 1820 N. 23rd Street.
Press—Rev. R. W. Miller, D.D., 15th and Race Streets.
Halls and Meetings—W. H. Oxtoby, D.D., 3700 Chestnut Street.

The following Churches, with Congregations in the City of Philadelphia, are Represented on the Committee:

Baptist Churches (North)
National Baptist Convention (African)
Christian Connection
Congregational Churches
Church of the Brethren
Church of the Disciples
Evangelical Association
Evangelical German Synod
Friends, Society of
Lutheran Church, Evangelical
Mennonite Church
Methodist, Congregational
Methodist Episcopal Church
Methodist Episcopal Church (African)
Methodist Protestant Church
Methodist Episcopal Zion Church (African)
Moravian Church
Presbyterian Church in the U. S. A.
Protestant Episcopal Church
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church
United Brethren
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

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Mr. W. C. Stoever
Mr. Allan Sutherland
Mr. George W. Waidner
Mr. John Walton
Mr. Walter N. Wood

Program

WEDNESDAY EVENING, DECEMBER SECOND

Opening Session of Welcome

Academy of Music

7:45 P. M.

The Rev. William Henry Roberts, D.D., LL.D., Philadelphia
Permanent Chairman of the Inter-Church Conference of 1905
Presiding.

Anthem—

"Oh, Lord, How Manifold Are Thy Works," Barnby.
By the Choir, Mr. H. C. Lincoln, Director.

Invocation—

The Rev. Floyd W. Tomkins, D.D., Rector of Holy Trinity Episcopal Church.

Hymn—

"All Hail the Power of Jesus Name."
The Rev. H. P. Milliken, D.D., Pastor First Reformed Church.

Reading of the Scripture—

Professor Rufus M. Jones, Haverford College.

Prayer—

The Rev. S. M. Vernon, D.D., Pastor West York Street Methodist Episcopal Church.

Address by the President.

Anthem—

"Te Deum," Stephens. By the Choir.

Addresses of Welcome—

The Rev. George E. Rees, D.D., Pastor of the Tabernacle Baptist Church.

The Rev. Stephen W. Dana, D.D., Pastor Walnut Street Presbyterian Church.

Responses to the Welcome—

The Rev. Wallace MacMullen, D.D., Pastor Madison Avenue Methodist Episcopal Church, Manhattan, New York.

The Rev. A. J. Lyman, D.D., Pastor South Congregational Church, Brooklyn, New York.

Resolutions and Announcement of Committees.

Hymn—

"Onward, Christian Soldiers."

The Rev. L. G. Batman, Pastor Church of the Disciples.

Prayer.

The Rev. E. H. Delk, D.D., Pastor of St. Matthew's Evangelical Lutheran Church.

Doxology.

Benediction—

Rev. Edward S. Wolle, Pastor First Moravian Church.

THURSDAY MORNING, DECEMBER THIRD

Witherspoon Hall

The Rev. Rockwell H. Potter, D.D., Pastor of the First Church of Christ (Congregational), Hartford, Conn., Presiding.

9 30 **Devotional Service.**

Hymn.

Reading of the Scriptures.

The Rev. George S. Bennett, D.D., Rector of Grace Protestant Episcopal Church, Jersey City, N. J.

Prayer.

The Rev. William V. Kelley, D.D., L.H.D, New York, Editor of "The Methodist Review."

10 00 **Calling of Roll and Report of Committee on Credentials.**

10 30 **Report of the Local Committee of Arrangements.**

10 45 **Reports of Executive Committee having charge of work and arrangements under direction of the Inter-Church Conference of 1905.**

The Rev. William Henry Roberts, D.D., LL.D., Chairman.

The Rev. E. B. Sanford, D.D., Corresponding Secretary.

Mr. Alfred R. Kimball, Treasurer.

12 00 **Reports of Other Committees.**

12 30 **Adjournment.**

THURSDAY AFTERNOON

Witherspoon Hall

Presidents of the Council, Acting and Elected—Presiding.

2 30 **Devotional Service.**

Prayer.

The Rev. W. B. Derrick, D.D., LL.D., Flushing N. Y., Bishop of the African Methodist Episcopal Church.

2 40 **Election of Officers.**

3 00 **Induction of President.**
Address by the Acting President.
Response by the President Elect.

3 20 "Relation of the Federal Council to Interdenominational Organizations."
Resolutions presented and discussion opened by
The Rev. Ame Vennema, D.D., (Chairman), Passaic, N. J., former President of the General Synod of the Reformed Church in America.

3 30 **Discussion.**

4 10 "Co-operation in Foreign Missions."
Resolutions presented and discussion opened by
The Rev. James L. Barton, D.D., Boston, (Chairman), Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

4 20 **Discussion.**

5 00 **Adjournment.**

THURSDAY EVENING

Simultaneous Popular Meetings on

"Christian Unity at Home and Abroad."

Witherspoon Hall — **Holy Trinity Episcopal Church**
First Baptist Church — **Arch Street Methodist Church**

Witherspoon Hall Meeting

7:45 P. M.

Bishop E. R. Hendrix, D.D., LL.D., President of the Federal Council, Presiding.

Musical Service.

Devotional Service.

Hymn.
Reading of the Scriptures.
The Rev. John H. Prugh, D.D., Pittsburgh, Pa., former President of the General Synod of the Reformed Church in the United States.
Prayer.
The Rt. Rev. Morris W. Leibert, D.D., New York, Bishop of the Moravian Church.

Addresses—

"Christian Unity as Illustrated on the Foreign Field."

The Rev. Arthur S. Lloyd, D.D., New York, General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Mr. Robert E. Speer, New York, Secretary of the Board of Foreign Missions of the Presbyterian Church.

FRIDAY MORNING, DECEMBER FOURTH

Witherspoon Hall

The Rev. Baxter P. Fullerton, D.D., St. Louis, Mo., Moderator of the General Assembly of the Presbyterian Church U. S. A., Presiding.

9 30 **Devotional Service.**

Reading of the Scriptures.

The Rev. Henry A. Buttz, D.D., LL.D., Madison N. J., President of Drew Theological Seminary.

Prayer.

The Rev. R. Dubs, D.D., LL.D., Harrisburg, Pa., Bishop of the United Evangelical Church.

10 10 "The Work of State Federations."

Paper prepared by the Rev. E. T. Root, Providence, R. I. Secretary of the Massachusetts and Rhode Island Federation of Churches.

Resolutions presented and discussion opened by

The Rev. Alfred Williams Anthony, D.D., Lewiston, Me., Professor in Cobb Divinity School and Secretary of the Maine Interdenominational Commission.

10 20 **Discussion.**

10 40 "Organization and Development."

Resolutions presented and discussion opened by

The Rev. E. R. Hendrix, D.D., LL.D., Kansas City, Mo., Bishop of the Methodist Episcopal Church, South.

10 50 **Discussion.**

11 30 "Maintenance."

Report presented and discussion opened by Mr. Alfred R. Kimball, New York.

12 30 **Adjournment.**

FRIDAY AFTERNOON

Witherspoon Hall

The Rt. Rev. Ethelbert Talbot, D.D., LL.D., South Bethlehem, Pa., Bishop of the Protestant Episcopal Church, Diocese of Central Pennsylvania, Presiding.

2 30 **Devotional Service.**

Prayer.
The Rev. George Elliott, D.D., Chicago.

2 40 **Business.**

2 50 "Co-operation in Home Mission Work."
Resolutions presented and discussion opened by
The Rev. Edgar P. Hill, D.D., Chicago, Professor of Homiletics and Applied Christianity, McCormick Theological Seminary, and also Superintendent Church Extension Committee Presbytery of Chicago.

3 00 **Discussion.**

3 45 "The Church and Modern Industry."
Paper prepared and discussion opened by
The Rev. Frank Mason North, D.D., New York, Secretary of the National City Evangelization Union of Methodist Episcopal Church.

3 55 **Discussion.**

5 00 **Adjournment.**

FRIDAY EVENING

Simultaneous Popular Meetings on "United Home Mission and Evangelistic Work."

Witherspoon Hall — **Holy Trinity Episcopal Church**

Witherspoon Hall Meeting.

7:45 P. M.

Harry Pratt Judson, LL.D., Chicago, President of the University of Chicago, Presiding.

Musical Service.

Reading of the Scriptures.

The Rev. Adolph Schmidt, Ph.D., Pastor Zion Evangelical Church, Brooklyn, New York.

Prayer.
The Rev. Samuel J. Niccolls, D.D., LL.D., Pastor Second Presbyterian Church, St. Louis, Mo.

Addresses—

The Rev. Charles L. Goodell, D.D., Pastor of Calvary Methodist Episcopal Church, New York.

The Rev. J. Wilbur Chapman, D.D., Executive Secretary of General Assembly's Committee on Evangelistic Work of the Presbyterian Church.

SATURDAY MORNING, DECEMBER FIFTH

The Rev. J. S. Kieffer, D.D., Hagerstown, Md., President of the General Synod of the Reformed Church in the United States, Presiding.

9 30 **Devotional Service.**

Hymn.

Reading of the Scriptures.

The Rev. A. S. Shelley, Pastor Mennonite Church, Bally, Pa.

Prayer.

The Rev. Alexander Walters, D.D., LL.D., New York, Bishop African Methodist Episcopal Zion Church.

9 50 **Business.**

10 00 "Sunday-School Instruction."

Resolutions presented and discussion opened by
Mr. William N. Hartshorn, (Chairman), Boston, Chairman of the Executive Committee of the International Sunday-School Association.

10 10 **Discussion.**

10 45 "The Church and the Immigrant Problem."

Paper prepared by the Rev. Ozora S. Davis, D.D., Pastor of the South Congregational Church, New Britain, Conn.

Resolutions presented and discussion opened by
The Rev. Rockwell H. Potter, D.D., Pastor of the First Church of Christ (Congregational), Hartford, Conn.

10 55 **Discussion.**

12 30 **Adjournment.**

SATURDAY AFTERNOON

Meetings of Committees.

SATURDAY EVENING

Witherspoon Hall

7:45 P. M.

Popular Meeting in the Interest of Young People's Organizations. Franklin Spencer Edmonds, Esq., of Philadelphia, Presiding.

Song Service—Chorus of 100 Voices.

Addresses—

Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday-school Association.

The Rev. George Elliott, D.D., Field Secretary of the Board of Home Missions of the Methodist Episcopal Church, Chicago.

The Rev. Paul S. Leinbach, General Secretary of the Board of Home Missions of the Reformed Church, Easton, Pa.

The Rev. Charles R. Erdman, Professor of Practical Theology in the Princeton Theological Seminary.

SUNDAY, DECEMBER SIXTH

National Observance of the Day in the Interest of Christian Unity. The Executive Committee of the Federal Council issued a call to the Churches of Denominations Affiliated, asking that the Day be observed in the Interest of "Christian Unity."

SUNDAY MORNING

Delegates to the Council preached in the Churches of Philadelphia, Camden and their Suburbs.

SUNDAY AFTERNOON

Lyric Theatre

3:45 P. M.

Interdenominational Meeting in the Interest of Church and Labor.

Mr. Dennis A. Hayes, President of the Glass Bottle Blowers' Association of the United States and Canada, Presiding.

Addresses—

Bishop E. R. Hendrix, D.D., LL.D., President of the Council.

The Rev. Charles Stelzle, of New York, Secretary of the Department of Church and Labor of the Presbyterian Church, U. S. A.

Witherspoon Hall

4:00 P. M.

Interdenominational Brotherhood Meeting.

The Rt. Rev. O. W. Whitaker, D.D., Bishop of the Protestant Episcopal Church, Presiding.

Addresses—

The Rev. William Henry Roberts, D.D., LL.D., Stated Clerk General Assembly Presbyterian Church, U. S. A.

Mr. Nolan R. Best, Editor of "The Interior," Chicago.

SUNDAY EVENING

Delegates to the Council preached in the Churches of Philadelphia, Camden and their Suburbs.

MONDAY MORNING, DECEMBER SEVENTH

Witherspoon Hall

The Rev. J. R. Howerton, D.D., Lexington, Va., former Moderator of the Presbyterian Church, U. S., Presiding.

9 30 **Devotional Service.**
Hymn.
Reading of the Scripture.

9 50 **Business.**

10 20 **Discussion.**

10 40 "Sunday Observance."
Resolutions presented and discussion opened by
The Rev. F. D. Power, D.D., Washington, D. C., Pastor of the First Church of Christ (Disciples).

10 50 **Discussion.**

11 20 "Temperance."
Resolutions presented and discussion opened by
The Rev. Luther B. Wilson, D.D., LL.D., Philadelphia, Bishop of the Methodist Episcopal Church.

11 30 **Discussion.**

12 00 "The Work of Local Federations."
Resolutions presented and discussion opened by
The Rev. E. P. Ryland, President of the Church Federation of Los Angeles, Cal.

12 10 **Discussion.**

12 30 **Adjournment.**

MONDAY AFTERNOON

The Rev. S. C. Breyfogel, D.D., Reading, Pa., Bishop Evangelical Association, Presiding.

2 30 **Devotional Service.**
Prayer.
The Rev. Henry Spellmeyer, D.D., LL.D., St. Louis, Mo., Bishop of the Methodist Episcopal Church.

2 40 "Week-Day Religious Instruction for School Children."
Resolutions presented and discussion opened by
The Rev. G. U. Wenner, D.D., New York, (Chairman), former President of the Synod of New York of the Lutheran Evangelical Church, and Pastor of Christ Church, New York.

2 50 **Discussion.**

3 30 "Religious Instruction in Higher Institutions."
Resolutions presented and discussion opened by
The Rev. D. S. Stephens, D.D., LL.D., (Chairman), Chancellor of the Kansas City University, Kansas City, Kan., and former President of the Methodist Episcopal Protestant General Conference.

3 40 **Discussion.**

4 10 **Local Federations.**
Discussion continued.

5 00 **Adjournment.**

MONDAY EVENING

Academy of Music

8:00 P. M.

Reception to the Delegates by the Church Unions of Philadelphia.
Rt. Rev. Alexander Mackay-Smith, D.D., Coadjutor-Bishop of the Protestant Episcopal Church, Diocese of Philadelphia, Presiding.

Addresses—

The Rev. C. F. Aked, D.D., Pastor Fifth Avenue Baptist Church, New York.

The Rev. A. E. Dunning, D.D., Editor "The Congregationalist," Boston.

The Rev. E. H. Delk, D.D., Vice Chairman of the Reception Committee, Philadelphia.

Bishop E. R. Hendrix, President of the Council.

TUESDAY MORNING, DECEMBER EIGHTH

9 30 **Devotional Service.**
Hymn.
Reading of the Scripture.
The Rev. Thomas M. Bateman, D.D., Pastor Primitive Methodist Church, New Bedford, Mass.
Prayer.
Robert L. Kelly, Richmond, Ind., President Earlham College (Society of Friends).

9 50 **Business.**

10 00 "Week-day Religious Instruction for School Children."

10 40 "International Relations."
Resolutions presented and discussion opened by
Henry Wade Rogers, LL.D., (Chairman), Dean of Law Department Yale University, New Haven, Conn.

10 50 **Discussion.**

11 30 "Family Life."
Paper prepared by the Rt. Rev. W. C. Doane, D.D., LL. D., Bishop of the Protestant Episcopal Church, Diocese of Albany, N. Y.
Resolutions presented and discussion opened by
The Rev. Samuel A. John, Pastor German Evangelical Church, Ann Arbor, Mich.

11 40 **Discussion.**

12 00 **Unfinished Business.**

12 30 **Closing Address.**

12 45 **Adjourrnment.**

ROLL OF DELEGATES

Appointments By the Constituent Bodies of the Council.

Italics denote the names of delegates who were unable to attend the Conference.

BAPTIST CHURCHES (North).

Delegates appointed under action taken by the Northern Baptist Convention at its meeting in Oklahoma City, Okla., May, 1908:

The Rev. Charles F. Aked, D.D.,
Pastor, Fifth Avenue Baptist Church,
New York, N. Y.

The Rev. H. W. Barnes, D.D.,
Associate Secretary, Baptist Missionary Convention of the State of New York,
Binghampton, N. Y.

The Rev. L. Call Barnes, D.D.,
Field Secretary, American Baptist Home Missionary Society,
New York, N. Y.

The Rev. S. Z. Batten,
Pastor,
Lincoln, Neb.

The Rev. W. C. Bitting, D.D.,
Second Baptist Church,
St. Louis, Mo.

The Rev. Geo. E. Burlingame, D.D.,
Pastor,
San Francisco, Cal.

The Rev. R. G. Boville,
Secretary, National Vacation Bible School Committee,
New York, N. Y.

The Rev. John B. Calvert, D.D.,
Editor, The Examiner,
New York, N. Y.

The Rev. C. D. Case, D.D.,
Pastor Delaware Ave. Baptist Church,
Buffalo, N. Y.

The Rev. Cassius M. Carter, D.D.,
Pastor, First Baptist Church,
Muncie, Ind.

The Rev. Walter Colley, D.D.,
Pastor, Upland Baptist Church,
Upland, Pa.

The Rev. Judson Conklin,
Pastor, Clinton Avenue Baptist Church,
Trenton, N. J.

The Rev. George Cooper, D.D.,
Pastor Baptist Church,
Jenkintown, Philadelphia, Pa.

Mr. J. S. Dickerson,
Editor of "The Standard,"
Chicago, Ill.

Mr. Samuel A. Crozer,
Upland, Pa.

The Rev. George L. Davis, D.D.,
Philadelphia, Pa.

The Rev. Charles Hastings Dodd, D.D.,
Pastor Eutaw Place Baptist Church,
Baltimore, Md.

The Rev. S. H. Greene, D.D.,
Pastor, Calvary Baptist Church,
Washington, D. C.

The Rev. O. P. Eaches, D.D.,
Pastor, Baptist Church,
Hightstown, N. J.

The Rev. W. H. P. Faunce, D.D., LL.D.,
President of Brown University,
Providence, R. I.

The Rev. Howard B. Grose, D.D.,
Editorial Secretary American Baptist Home Mission Society,
New York, N. Y.

Mr. W. N. Hartshorn,
Chairman, Executive Committee of the International Sunday-School Associations,
Boston, Mass.

The Rev. J. Henry Haslam, D.D.,
Pastor, Gethsemane Baptist Church,
Philadelphia, Pa.

The Rev. Wayland Hoyt, D.D., LL.D.,
Pastor, Epiphany Baptist Church,
Philadelphia, Pa.

The Rev. Curtis Lee Laws, D.D.,
Pastor, Greene Ave. Baptist Church,
Brooklyn, N. Y.

The Rev. Warren G. Partridge, D.D.,
Pastor, Fourth Ave. Baptist Church, Pittsburg, Pa.

Harry Pratt Judson, LL.D.,
President, University of Chicago, Chicago, Ill.

The Rev. Albert G. Lawson, D.D.,
General Secretary, Colgate University,
New York, N. Y.

Rev. Shailer Mathews, D.D.,
Dean of the Divinity School, University of Chicago,
Chicago, Ill.

The Rev. H. L. Morehouse, D.D.,
Corresponding Secretary American Baptist Home Mission Society,
New York, N. Y.

The Rev. Donald Duncan Munro,
Pastor, Calvary Baptist Church, New Haven, Conn.

The Rev. Frank D. Penney, D.D.,
Pastor, Baptist Church,
Burlington, Vt.

Hon. Henry K. Porter,
Member of Congress,
Pittsburg, Pa.

The Rev. George E. Rees, D.D.,
Pastor, New Tabernacle Baptist Church,
Philadelphia, Pa.

The Rev. W. C. P. Rhoades, D.D.,
Pastor, Marcey Ave. Baptist Church,
Brooklyn, N. Y.

Rev. A. J. Rowland, D.D., LL.D.,
Secretary American Baptist Publication Society,
Philadelphia, Pa.

The Rev. Kittredge Wheeler, D.D.,
Pastor, North Baptist Church, Camden, N. J.

The Rev. Hervey Wood, D.D.
New York.

Mr. E. M. Thresher,
Dayton, Ohio.

The Rev. C. A. Soars, D.D.,
Secretary, Baptist State Convention of Pa.
Philadelphia, Pa.

Mr. S. W. Woodward,
Washington, D. C.

The Rev. W. W. Weeks, D.D.,
Springfield, Mass.

Mr. Francis E. Weston,
Philadelphia, Pa.

NATIONAL BAPTIST (AFRICAN) CONVENTION.

Delegates appointed under action taken by the Convention in 1907.

The Rev. William Alexander, D.D.,
Baltimore, Md.

The Rev. W. W. Brown, D.D.,
Pastor, Ebenezer Baptist Church, Pittsburg, Pa.

The Rev. A. Childs, D.D.,
Pastor, Ebenezer Baptist Church, Philadelphia, Pa.

The Rev. Wm. A. Creditt, D.D.,
Pastor, First African Baptist Church,
Philadelphia, Pa.

The Rev. G. L. Davis,
Pastor Second Baptist Church, Nicetown, Pa.

The Rev. J. H. Drelle, D. D.
Pastor Baptist Church,
Lansdowne, Pa.

The Rev. M. W. Gilbert, D.D.,
Pastor, Mt. Olivet Baptist Church,
New York, N. Y.

The Rev. A. Gordon, D.D.,
Pastor Monumental Baptist Church,
Philadelphia, Pa.

The Rev. J. C. Jackson, D.D.,
Pastor, Baptist Church,
Jenkintown, Pa.

The Rev. E. W. Johnson, D.D.,
Pastor, St. Paul's Baptist Church,
Philadelphia, Pa.

The Rev. Harvey Johnson, D.D.,
Baltimore, Md.

The Rev. E. W. Moore, D.D.,
Pastor, Zion Baptist Church,
Philadelphia, Pa.

The Rev. W. G. Parks, D.D.,
Pastor, Union Baptist Church,
Philadelphia, Pa.

The Rev. Clarence Parrish,
Roxborough, Pa.

The Rev. Wm. H. Philips, D.D.,
Pastor, Shiloh Baptist Church,
Philadelphia, Pa.

The Rev. A. R. Robinson, D.D.,
Pastor, Baptist Church,
Chester, Pa.

The Rev. G. L. Taliaferro, D.D.,
Pastor, Holy Trinity Baptist Church,
Philadelphia, Pa.

CHRISTIAN CHURCH.

Delegates appointed under action of the American Christian Convention, October, 1907:

The Rev. J. F. Burnett, D.D.,
Secretary of the American Christian Convention,
Piqua, O.

The Rev. Oliver W. Powers, D.D.,
Home Mission Secretary,
Dayton, Ohio.

The Rev. W. D. Samuel, D.D.,
President, American Christian Convention; Pastor, First Christian Church,
Piqua, Ohio.

The Rev. W. W. Staley, D.D.,
President of the Southern Christian Convention,

The Rev. Martyn Summerbell, D.D..
President, Palmer Institute—Starkey Seminary,
Lakemont, N. Y.

The Rev. John B. Weston, D.D., LL.D.,
President Christian Biblical Institute,
Defiance, O.

CONGREGATIONAL CHURCHES.

Delegates appointed under action of the National Council of the Congregational Churches of the United States, Thirteenth Triennial Session, Cleveland, Ohio, October, 1907:

The Rev. Asher Anderson, D.D.,
Secretary, National Council Congregational Churches,
Boston, Mass.

The Rev. Gaines Glenn Atkins, D.D.,
Pastor, First Congregational Church,
Detroit, Mich.

The Rev. James L. Barton, D.D.,
Foreign Secretary, American Board of Commissioners for Foreign Missions,
Boston, Mass.

The Rev. P. A. Cool, D.D.,
Buffalo, N. Y.

The Rev. Ozora S. Davis, D.D.,
Pastor, South Congregational Church,
New Britain, Conn.

The Rev. Albert E. Dunning, D.D.,
Editor, "The Congregationalist,"
Boston, Mass.

The Rev. Azel W. Hazen, D.D.,
Pastor First Congregational Church,
Middletown, Conn.

The Rev. Hubert C. Herring, D.D.,
General Secretary, Congregational Home Missionary Society,
New York, N. Y.

The Rev. Oliver Huckel, D.D.,
Pastor of the Associate Congregational Church,
Baltimore, Md.

The Rev. Joel S. Ives,
Secretary, Missionary Society of Connecticut; Registrar and Treasurer, National Council Congregational Churches of U. S. A.

The Rev. Charles Luther Kloss, D.D.,
Pastor, Central Congregational Church,
Philadelphia, Pa.

The Rev. Albert J. Lyman, D.D.,
Pastor, South Congregational Church,
Brooklyn, N. Y.

The Rev. W. D. Mackenzie, D.D.,
President, Hartford Theological Seminary,
Hartford, Conn.

Hon. Thomas C. MacMillan,
Moderator of the National Council, Congregational Churches,
Chicago, Ill.

The Rev. Henry A. Miner,
Editor and Secretary, Wisconsin Federation of Churches and Christian Workers,
Madison, Wis.

The Rev. Alfred T. Perry, D.D.,
President, Marietta College,
Marietta, Ohio.

The Rev. Rockwell H. Potter, D.D.,
Pastor, First Church of Christ, (Congregational),
Hartford, Conn.

The Rev. Charles H. Richards, D.D.,
Secretary, Congregational Church Building Society,
New York, N. Y.

The Rev. Edward Tallmadge Root,
Field Secretary, Rhode Island and Massachusetts Federation of Churches,
Providence, R. I.

The Rev. Frederick T. Rouse,
Pastor, First Congregational Church,
Omaha, Neb.

The Rev. Charles H. Small, D.D.,
Secretary, Ohio Home Missionary Society,
Cleveland, Ohio.

The Rev. E. B. Sanford, D.D.,
Corresponding Secretary Federal Council of the Churches of Christ in America,
New York, N. Y.

Professor Edward A. Steiner,
Grinnell, Iowa.

The Rev. Ward T. Sutherland, D.D.,
Pastor, Congregational Church,
Wellsville, N. Y.

The Rev. William Hayes Ward, D.D., LL.D.,
Editor, "The Independent,"
New York, N. Y.

CONGREGATIONAL METHODIST CHURCHES, NORTH.

Delegates appointed under action taken by First Conference of Congregational Methodist Churches, North, at its meeting held at Billingsport, N. J., November, 1907:

The Rev. Robert W. B. King,
Pastor, Billingsport C. M. Church,
Billingsport, N. J.

The Rev. J. Baker Steward,
President First Conference of Congregational Methodist Churches, North,
Philadelphia, Pa.

The Rev. A. S. Winans,
Pastor First C. M. Church,
Millville, N. J.

ALTERNATES.

The Rev. R. W. Sutcliffe,
Philadelphia, Pa.

The Rev. Harry Taylor,
Pastor, Taylor C. M. Church,
Philadelphia, Pa.

DISCIPLES OF CHRIST.

Delegates appointed under action taken by a Conference held at Norfolk, Va., October, 1907:

The Rev. B. A. Abbott,
Pastor,
Baltimore, Md.

The Rev. Peter Ainslie,
Pastor, Christian Temple and Dean, the Temple Seminary,
Baltimore, Md.

The Rev. Miner Lee Bates, A. M.,
President, Hiram College,
Hiram, Ohio.

The Rev. Levi G. Batman,
Pastor, First Christian Church,
Philadelphia, Pa.

The Rev. K. S. Black,
Pastor,
Scio, N. Y.

The Rev. J. Walter Carpenter,
Pastor Christian Church,
Uniontown, Pa.

The Rev. Thomas E. Cramblet, LL.D.,
President, Bethany College,
Bethany, W. Va.

The Rev. Lawrence Fenninger,
Pastor,
Philadelphia, Pa.

The Rev. Thomas Ferguson,

The Rev. J. H. Garrison, LL.D.,
Editor, "Christian Evangelist,"
St. Louis, Mo.

The Hon. W. H. Graham,
Allegheny, Pa.

The Rev. L. L. Higgins,
Philadelphia, Pa.

The Rev. John J. Hill,
Pastor, Central Christian Church,
Cincinnati, Ohio.

The Rev. J. A. Hopkins,
Pastor, Disciples of Christ Church,
Winston-Salem, N. C.

The Rev. J. R. Lichtenberger, Ph.D.,
New York, N. Y.

Eli H. Long, M.D.,
Pres. N. Y. State Missionary Society (Disciples),
Buffalo, N. Y.

The Rev. George A. Miller, M. A.,
Pastor, Ninth Street Christian Church,
Washington, D. C.

The Rev. F. D. Kershner,
President, Milligan College,
Milligan, Tenn.

E. E. Montgomery, M. D., LL.D.,
Philadelphia, Pa.

The Rev. W. T. Moore, LL.D.,
Dean Emeritus, Missouri Bible College; Professor, Ethics and Christian Evidences in Christian College,
Columbia, Mo.

The Hon. Thos. W. Phillips,
Newcastle, Pa.

The Rev. Frederick D. Power, LL.D.,
Pastor, Vermont Avenue Christian Church,
Washington, D. C.

The Rev. W. F. Richardson, D.D.,
Pastor, First Christian Church,
Kansas City, Mo.

The Rev. G. W. Remagen,
Ocean View, Del.

The Rev. Geo. C. Rutledge, LL.D.,
Pastor, Third Christian Church,
Philadelphia, Pa.

The Rev. John G. Slayter,
Pittsburg, Pa.

The Rev. J. G. Thompson,

Mr. F. E. Udell,
St. Louis, Mo.

The Rev. W. R. Warren,
Pittsburg, Pa.

The Rev. Herbert L. Willett, Ph.D.,
Professor, University of Chicago,
Chicago, Ill.

The Rev. S. T. Willis, LL.D.,
Pastor, Church of the Disciples of Christ,
New York, N. Y.

The Rev. Wm. Wright,
Secretary Home Missionary Society,
Cincinnati, O.

The Rev. Kenley J. Zener,
Philadelphia, Pa.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

Delegates appointed under action taken by the District Conferences and General Synod, in 1907:

The Rev. J. E. Digel,
President Synod of N. A.; Pastor St. John's Evangelical Church,
Massillon, Ohio.

The Rev. Samuel John,
Pastor, Bethlehem German Evangelical Church,
Ann Arbor, Mich.

The Rev. John G. Kircher,
Pastor, Evangelical Bethlehem Church (Evangelical Synod of North America),
Chicago, Ill.

The Rev. J. U. Schneider, Ph.D.,
President, Literary Board of the German Evangelical Synod of North America; Pastor, Zion's Evangelical Church,
Evansville, Ind.

The Rev. Adolf Schmidt, Ph.D.
Pastor, Zion's German Evangelical Church,
Brooklyn, N. Y.

EVANGELICAL ASSOCIATION.

Delegates appointed under action taken by the General Conference of the Evangelical Association, Milwaukee, Wis., October 1907:

The Rev. Bishop S. C. Breyfogel, D.D.,
Bishop of the Evangelical Association,
Reading, Pa.

The Rev. W. H. Bucks,
Editor, "Evangelical Messenger,"
Cleveland, Ohio.

The Rev. G. Heinmiller,
Cleveland, O.

The Rev. S. J. Gamertsfelder, D.D.,
President, Theological Seminary,
Naperville, Ill.

The Rev. J. B. Kanagar,

President H. J. Kiekhoefer, Ph.D.,
President, Northwestern College,
Naperville, Ill.

FREE BAPTISTS.

Delegates appointed under action taken by the General Conference of the Free Baptist Churches at their 33d Triennial Session, in Cleveland, Ohio, October, 1907:

The Rev. Alfred Williams Anthony, D.D.,
Professor, Cobb Divinity School; Secretary Maine Interdenominational Commission,
Lewiston, Me.

The Rev. George Colby Chase, D. D., LL.D.,
President, Bates College,
Lewiston, Me.

The Rev. John Merrill Davis, Ph. D., D.D.,
President, Rio Grande College,
Rio Grande, Ohio.

The Rev. Rivington D. Lord, D.D.,
Former President of the General Conference of Free Baptists; Pastor of First Free Baptist Church,
Brooklyn, N. Y.

The Rev. George F. Mosher, LL.D.,
Editor, "Morning Star,"
Jamaica Plains, Mass.

The Rev. Z. A. Space, D.D.,
President, Keuka Park College,
Keuka Park, N. Y.

LUTHERAN.

Delegates appointed under action taken by the General Synod of the Lutheran Church, at its meeting in Sunbury, Pa., May, 1907:

The Rev. Chas. S. Albert, D.D.,
Professor in Theological Seminary,
Philadelphia, Pa.

Rev. D. H. Bauslin, D.D.,
Editor, "The Lutheran World," and Professor in the Theological Department, Wittenburg College,
Springfield, Ohio.

Mr. E. F. Eilert,
New York, N. Y.

The Rev. Harlan K. Fenner, D.D.,
Pastor, Second English Lutheran Church; Secretary of the General Synod of the Evangelical Lutheran Church,
Louisville, Ky.

The Rev. Frederick G. Gotwald, D.D.,
General Secretary, Board of Education of the General Synod of the Evangelical Lutheran Church,
York, Pa.

Hon. Peter S. Grosscup,
Presiding Judge, U. S. Circuit Court of Appeals, Seventh Circuit,
Chicago, Ill.

The Rev. J. B. Remensnyder, D.D.,
Pastor, St. James' Lutheran Church,
New York, N. Y.

Mr. Wm. E. Stoever, Litt. D.,
Philadelphia, Pa.

The Rev. George U. Wenner, D.D.,
President of the Synod of New York of the Evangelical Lutheran Church; Pastor, Christ Church,
New York, N. Y.

The Rev. John J. Young, D.D.,
Pastor, St. John's Evangelical Lutheran Church,
New York, N. Y.

ALTERNATE DELEGATES.

W. H. Dunbar, D.D., Baltimore, Md.
Ezra K. Bell, D.D., Baltimore, Md.
Edwin H. Delk, D.D., Philadelphia, Pa.
P. C. Croll, D.D., Lebanon, Pa.
Henry S. Boner, Philadelphia, Pa.

MENNONITE CHURCH.

Delegates appointed under action taken by the General Conference of the Mennonite Church at its meeting in Beatrice, Neb., September, 1908:

The Rev. A. M. Fretly,
Sondertown, N. Y.

The Rev. D. Goerz,
Newton, Kans.

The Rev. N. B. Grubb, D.D.,
Pastor, First Mennonite Church,
Philadelphia, Pa.

The Rev. A. B. Shelly,
Quakertown, Pa.

The Rev. Anthony S. Shelly,
Pastor, Hereford Mennonite Church,
Bally, Pa.

METHODIST EPISCOPAL CHURCH.

Delegates appointed under action taken by the General Conference of the Methodist Episcopal Church at its meeting in Baltimore, Md., May, 1908:

The Rev. Bishop W. F. Anderson, D.D., LL.D.,
Chattanooga, Tenn.

Alternate—*Rev. P. M. Watters, D.D.,*
District Superintendent,
Yonkers, N. Y.

Rev. Emory C. Beach,
Pastor,
Winfield, Kans.

Alternate—Rev. J. G. Bickerton, D.D.,
Corresponding Secretary,
Philadelphia, Pa.

Horace Benton,
Cleveland, Ohio.

Alternate—*Rev. W. W. Evans, D. D.,*
District Superintendent,
Huntingdon, Pa.

Rev. J. W. E. Bowen, D.D.,
President, Gammon Theological Seminary,
Atlanta, Ga.

Alternate—Rev. H. A. Monroe, D.D.,
District Superintendent,
Philadelphia, Pa.

Samuel W. Bowne,
Vice President, New York City Church Extension and Missionary Society,
New York City.

Rev. G. H. Bridgman, D.D.,
President, Hamline University,
Hamline, Minn.

Alternate—Clarence D. Antrim,
Philadelphia, Pa.

Rev. J. M. Buckley, D.D., LL.D.,
Editor, Christian Advocate,
New York, N. Y.

Rev. H. A. Buttz, D.D.,
President Drew Theological Seminary,
Madison, N. J.

The Rev. Bishop Earl Cranston, D.D., LL.D.,
Washington, D. C.

Hanford Crawford,
St. Louis, Mo.

Alternate—Dr. J. E. James,
Philadelphia, Pa.

Saml. Dickie, LL.D.,
President Albion College,
Albion, Mich.

Hon. J. P. Dolliver,
Senator from Iowa,
Washington, D. C.

Alternate—Chas. Scott,
Philadelphia, Pa.

Rev. G. P. Eckman, D.D.,
Pastor St. Paul's M. E. Church,
New York City.

Alternate—Rev. C. M. Boswell, D.D.,
Corresponding Secretary,
Philadelphia, Pa.

E. L. Dobbins,
Newark, N. J.

Alternate—Thomas Bradley,
Philadelphia, Pa.

Rev. G. Elliott, D.D.,
Field Secretary, Board of Home Missions,
Philadelphia, Pa.

Alternate—Rev. A. G. Kynett, D.D.,
Secretary, Home Missions and Church Extension,
Philadelphia, Pa.

Rev. Robert Forbes, D.D.,
Secretary, Board of Home Missions and Church Extension,
Philadelphia, Pa.

The Rev. Bishop C. D. Foss, D.D., LL.D.,
Philadelphia, Pa.

Rev. Luther Freeman, D.D.,
Pastor Independence Avenue Church,
Kansas City, Mo.

Rev. John Galbraith, D.D.,
District Superintendent,
Boston, Mass.

Rev. Levi Gilbert, D.D., LL.D.,
Editor Western Christian Advocate,
Cincinnati, Ohio.

Alternate—Rev. Frank Lynch, D.D.,
District Superintendent,
Philadelphia, Pa.

Rev. Charles L. Goodell, D.D.,
Pastor Calvary Church,
New York City.

The Rev. Bishop D. A. Goodsell, D.D., LL.D.,
New York City.

Rev. J. F. Goucher, D.D.,
Baltimore, Md.

The Rev. Bishop John W. Hamilton, D.D., LL.D.,
Boston, Mass.

C. H. Harding,
Philadelphia, Pa.

Rev. W. I. Haven, D.D.,
Secretary, American Bible Society,
New York City.

Rev. E. W. Mills, D.D.,
Pastor,
Towanda, Pa.

Hon. E. W. Hoch,
Governor, Kansas,
Topeka, Kans.

Alternate—George I. Bodine,
Philadelphia, Pa.

H. C. M. Ingraham, LL.D.,
Brooklyn, N. Y.

Rev. G. W. Izer, D.D.,
Calvary M. E. Church,
Philadelphia, Pa.

Rev. W. V. Kelley, D.D., L. H. D.,
Editor, Methodist Review,
New York City.

Rev. W. G. Koons,
District Superintendent,
Smyrna, Del.

Rev. W. F. King, D.D.,
President Emeritus, Cornell College,
Mt. Vernon, Iowa.

Rev. A. B. Leonard, D.D.,
Corresponding Secretary, Board of Foreign Missions, M. E. Church.

Rev. H. C. McDermott, D.D.,
Pastor,
West Pittston, Pa.

The Rev. Bishop Wm. F. McDowell, D.D., LL.D.,
Chicago, Ill.

The Rev. Bishop Robert M. McIntyre, D.D.,
St. Paul, Minn.

Alternate—Rev. D. B. Johnson,
Chicago, Ill.

Rev. Wallace McMullen, D.D.,
Pastor, Madison Ave. Church,
New York City.

Rev. Chas. M. Melden, D.D.,
Principal, Wilbraham Academy,
Wilbraham, Mass.

Rev. W. J. Meredith,
District Superintendent,
Smith Center, Kans.

Alternate—Rev. J. J. Wallace, D.D.,
Editor, Pittsburg Christian Advocate,
Pittsburg, Pa.

Rev. C. B. Mitchell, D.D.,
Pastor, St. James' M. E. Church,
Chicago, Ill.

John R. Mott,
Secretary Foreign Department, International Committee, Y. M. C. A.,
New York City.

Rev. W. L. S. Murray, D.D.,
Wilmington, Del.

The Rev. Bishop Thomas B. Neely, D.D., LL.D.,
New Orleans, La.

Rev. Frank Mason North, D.D.,
Corresponding Secretary, National City Evan. Union,

Rev. Bradford P. Raymond, D.D.,
Wesleyan University,
Middletown, Conn.

Rev. G. E. Reed, D.D., LL.D.,
President, Dickinson College,
Carlisle, Pa.

Rev. Chas. Reuss,
Pastor, Blinn Memorial Church,
New York City.

Henry Wade Rogers, LL.D.,
Dean, Yale University Law Department,
New Haven, Conn.

J. M. Read, D.D.,
District Superintendent,
Trenton, N. J.

Rev. S. O. Royal,
District Superintendent,
Dayton, Ohio.

Alternate—Rev. C. W. Burns, D.D.,
Pastor,
Germantown, Philadelphia, Pa.

The Rev. Bishop C. W. Smith, D.D., LL.D.,
Portland, Ore.

The Rev. Bishop Henry Spellmeyer, D.D., LL.D.,
St. Louis, Mo.

Rev. C. B. Spencer, D.D., LL.D.,
Editor Central Christian Advocate,
Kansas City, Mo.

Rev. L. L. Thomas,
Field Agent, Board of Home Missions,
Philadelphia, Pa.

Rev. S. W. Thomas, D.D.,
Editor, Philadelphia Methodist,
Philadelphia, Pa.

Rev. H. V. Holt,
District Superintendent,
Chicago, Ill.

Rev. E. S. Tipple, D.D.,
Professor, Drew Theological Seminary,
Madison, N. J.

Rev. S. W. Truesdale, D.D.,
District Superintendent,
Madison, Iowa.

The Rev. Bishop J. H. Vincent, D.D., LL.D.,
Indianapolis, Ind.

The Rev. Bishop J. M. Walden, D.D., LL.D.,
Cincinnati, Ohio.

Rev. G. B. Wight, D.D.,
Commissioner of Charities, State of New Jersey,
Trenton, N. J.

Rev. J. G. Wilson, D.D.,
District Superintendent,
Philadelphia, Pa.

The Rev. Bishop L. B. Wilson, D.D., LL.D.,
Philadelphia, Pa.

METHODIST EPISCOPAL CHURCH, SOUTH.

Delegates appointed under action taken by the General Conference of the Methodist Episcopal Church, South, at its meeting in Birmingham, Ala., May, 1906.

The Rev. James Cannon, D.D.,
Editor,
Richmond, Va.

The Rev. Joel T. Dover,
Atlanta, Ga.

Mr. T. T. Fishburne,
Roanoke, Va.

The Rev. J. S. Frazer, D.D.,
Presiding Elder, Mobile District, Alabama Conference, Methodist Episcopal Church, South,
Evergreen, Ala.

Mr. C. C. Henderson,
Arkadelphia, Ark.

The Rev. Bishop Eugene R. Hendrix, D.D., LL.D.,
Kansas City, Mo.

The Rev. Bishop E. E. Hoss, D.D., LL.D.,
Nashville, Tenn.

The Rev. Thomas N. Ivey, D.D.,
Editor, "Raleigh Christian Advocate," North Carolina Conference,
Raleigh, N. C.

The Rev. F. S. H. Johnston, D.D.,
Presiding Elder, Ft. Smith District,
Ft. Smith, Ark.

Mr. Thomas B. King,
Memphis, Tenn.

J. H. Kirkland, LL.D., D. C. L.,
Chancellor of Vanderbilt University,
Nashville, Tenn.

The Rev. S. D. Long, D.D.,
President, Martha Washington College,
Abingdon, Va.

Mr. J. E. McShane,
Houston, Tex.

The Rev. Eugene H. Pearce, D.D.,
Danville, Ky.

Mr. Arthur B. Pugh,
Special Assistant to Attorney General,
Washington, D. C.

Capt. John L. Roper,
Norfolk, Va.

The Rev. Edwin P. Ryland,
Pastor, Hollywood Memorial Methodist Episcopal Church, South,
Hollywood, Cal.

Wm. W. Smith, LL.D.,
Chancellor of the Randolph-Macon System of Colleges and Schools,
Lynchburg, Va.

The Rev. Henry N. Snyder, Litt. D., LL.D.,
President, Wofford College,
Spartansburg, S. C.

The Rev. S. H. Wainright, D.D.,
St. Louis, Mo.

Mr. John L. Wheat,
Louisville, Ky.

The Rev. Bishop A. W. Wilson, D.D., LL.D.,
Baltimore, Md.

The Rev. George B. Winton, D.D.,
Editor, "The Christian Advocate,"
Nashville, Tenn.

AFRICAN METHODIST EPISCOPAL CHURCH.

Delegates appointed under action taken by the General Conference of the African Methodist Episcopal Church, at its meeting, Norfolk, Va., May, 1908:

The Rev. W. B. Anderson, D.D.,
Presiding Elder, Pittsburg District,
Pittsburg, Pa.

Bishop L. J. Coppin, D.D.,
Philadelphia, Pa.

The Rev. W. D. Cook, D.D.,
Pastor, St. Paul African Methodist Episcopal Church,
St. Louis, Mo.

Bishop W. B. Derrick, D.D., LL.D.,
Flushing, N. Y.

Bishop W. J. Gaines, D.D., LL.D.,
Atlanta, Ga.

The Rev. T. Wellington Henderson, D.D.,
Pastor, Charles Street African Methodist Episcopal Church,
Boston, Mass.

The Rev. John Hurst, D.D.,
Financial Secretary, African Methodist Episcopal Church,
Washington, D. C.

The H. T. Kealing, Ph.D.,
Editor, "African Methodist Episcopal Review,"
Nashville, Tenn.

Bishop E. W. Lampton, D.D.,
Greenville, Miss.

The Rev. Louis H. Reynolds, D.D.,
Pastor, Emanuel African Methodist Episcopal Church,
Portsmouth, Va.

Rev. I. W. L. Roundtree,
Trenton, N. J.

The Rev. T. A. Smythe, D.D.,
Pastor,
Detroit, Mich.

AFRICAN METHODIST EPISCOPAL ZION CHURCH.

Delegates appointed under action taken by the General Conference of the African Methodist Episcopal Zion Church at its meeting in Philadelphia, Pa., May, 1908:

Bishop George W. Clinton, D.D.,
Charlotte, N. C.

Bishop C. R. Harris, D.D.,
Salisbury, N. C.

Bishop Alexander Walters, D.D.,
New York, N. Y.

Bishop Andrew Jackson Warner, D.D.,
Charlotte, N. C.

ALTERNATES.

Rev. R. R. Ball, D.D.,
Jersey City, N. J.

Rev. J. P. Colbert, D.D.,
Chicago, Ill.

Rev. A. A. Crook, D.D.,
Providence, R. I.

Rev. J. S. Jackson,
Philadelphia, Pa.

Rev. M. D. Lee,
Philadelphia, Pa.

Rev. W. L. Lee,
Pittsburg, Pa.

Rev. James E. Mason, D.D.,
Rochester, N. Y.

Rev. J. H. McMullen,
New York City.

Rev. R. A. Morrisey, D.D.,
Philadelphia, Pa.

Rev. R. S. Rieves,
Knoxville, Tenn.

METHODIST PROTESTANT CHURCH.

Delegates appointed under action of the General Conference of at its meeting in Pittsburg, Pa., the Methodist Protestant Church May, 1908:

The Rev. Brayman W. Anthony, D.D.,
President of Adrian College,
Adrian, Mich.

Mr. J. J. Barge,
Atlanta, Ga.

The Rev. M. D. Helmick, D.D.,
Pastor, First Street Methodist Protestant Church,
Elkins, W. Va.

The Rev. M. L. Jennings, D.D., LL.D.,
Editor, "The Methodist Recorder,"
Pittsburg, Pa.

Mr. G. B. Moore,
Pittsburg, Pa.

The Rev. A. L. Reynolds, D.D.,
Pastor, Bellebrook Church,
Bellbrook, Ohio.

Mr. W. E. Sankey,
Pittsburg, Pa.

The Rev. C. D. Sinkinson, D.D.,
Pastor, Christ Methodist Protestant Church,
Atlantic City, N. J.

The Rev. D. S. Stephens, D.D., LL.D.,
Chancellor, Kansas City University,
Kansas City, Kans.

The Rev. F. T. Tagg, D.D.,
Editor, "The Methodist Protestant,"
Baltimore, Md.

The Rev. J. W. Trout, D.D.,
Philadelphia, Pa.

COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.

Delegates appointed under action taken by the General Conference of the Colored Methodist Episcopal Church in America at its meeting in Memphis, Tenn., May, 1906:

The Rev. R. T. Brown, D.D.,
The Rev. Bishop E. Cottrell, D.D.,
The Rev. F. M. Hamilton,
The Rev. Bishop Isaac Lane, D.D.,
The Rev. C. L. Knox,
The Rev. G. T. Long,
The Rev. Bishop C. H. Phillips, D.D.,
The Rev. Bishop R. S. Williams, D.D.,

PRIMITIVE METHODIST CHURCH.

Delegates appointed under action of annual Conferences.

The Rev. John Bath,
Reading, Pa.

The Rev. T. M. Bateman, D.D.,
Pastor, First Primitive Methodist Church,
New Bedford, Mass.

MORAVIAN CHURCH.

Delegates appointed under action taken by The Synod of the Moravian Church, at its meeting in Lititz, Pa., September, 1908.

The Rt. Rev. Morris W. Leibert, D.D.,
President of the Executive Board of the Moravian Church in America.
New York, N. Y.

The Rev. Paul de Schweinitz, D.D.,
Secretary of Missions of the Moravian Church in America,
Bethlehem, Pa.

The Rev. A. D. Thaeler,
Pastor, Moravian Church,
Bethlehem, Pa.

The Rev. Edward S. Wolle,
Pastor, First Moravian Church,
Philadelphia, Pa.

PRESBYTERIAN CHURCH IN THE U. S. A.

Delegates appointed under action taken by the General Assembly of the Presbyterian Church in the U. S. A. at its meeting in Des Moines, Iowa, May 1906.

George W. Bailey, M. D.,
Philadelphia, Pa.

Mr. E. E. Beard,
Lebanon, Tenn.

Mr. Nolan R. Best,
Editor "The Interior,"
Chicago, Ill.

The Rev. William Henry Black, D.D., LL.D.,
President of Missouri Valley College,
Marshall, Mo.

Mr. S. B. Brownell,
New York, N. Y.

Mr. John H. Converse, LL.D.,
Philadelphia, Pa.

Rev. Robert Francis Coyle, D.D., LL.D.,
Pastor of the Central Presbyterian Church, Denver, Colo. Former Moderator of the General Assembly,
Denver, Colo.

The Rev. William J. Darby, D.D.,
Assistant Secretary, Board of Education Presbyterian Church, U. S. A.,
Evansville, Ind.

The Rev. John Bancroft Devins, D.D.,
Editor of the "New York Observer," First President "Federation of East Side Workers,"
New York, N. Y.

The Rev. Charles A. Dickey, D.D., LL.D.,
Pastor, Bethany Collegiate Church, Moderator General Assembly, 1900,
Philadelphia, Pa.

The Rev. D. Stuart Dodge, D.D.,
President, Board of Home Missions, Presbyterian Church.
New York, N. Y.

The Rev. Charles R. Erdman, D.D.,
Professor of Practical Theology in the Theological Seminary of the Presbyterian Church,
Princeton, N. J.

The Rev. E. A. Elmore, D.D.,
Pastor, Second Presbyterian Church U. S. A.,
Chattanooga, Tenn.

The Rev. Baxter P. Fullerton, D.D.,
Moderator of General Assembly; Field Secretary, Board of Home Missions, Presbyterian Church in U. S. A.,
St. Louis, Mo.

Mr. H. C. Gara,
Philadelphia, Pa.

The Rev. Reuben Haines Hartley, D.D.,
Pastor, Westminster Presbyterian Church,
Grand Rapids, Mich.

The Rev. Edgar P. Hill, D.D.,
Professor, Homiletics and Applied Christianity, McCormick Theological Seminary; Superintendent, Church Extension Committee, Presbytery of Chicago,
Chicago, Ill.

Hon. William M. Lanning,
United States Judge, District of New Jersey,
Trenton, N. J.

The Rev. Robert Mackenzie, D.D.,
Pastor, Rutgers Presbyterian Church,
New York, N. Y.

Hon. John A. McIlvaine,
Washington, Pa.

The Rev. William McKibbin, D.D., LL.D.,
President, Lane Theological Seminary,
Cincinnati, Ohio.

Mr. Henry W. Jessup, LL.D.,
New York, N. Y.

The Rev. William L. McEwan, D.D.,
Pastor, Third Presbyterian Church,
Pittsburg, Pa.

The Rev. James D. Moffat, D.D., LL.D.,
President of Washington and Jefferson College; Moderator General Assembly, 1905.
Washington, Pa.

The Rev. Samuel J. Niccolls, D.D., LL.D.,
Pastor, Second Presbyterian Church, Moderator General Assembly, 1872,
St. Louis, Mo.

The Rev. Wm. H. Oxtoby, D.D.,
Pastor,
Philadelphia, Pa.

The Rev. George Reynolds, D.D.,
Pastor, Second Presbyterian Church,
Kansas City, Mo.

The Rev. William Henry Roberts, D.D., LL.D.,
Stated Clerk, General Assembly Presbyterian Church, U. S. A.; Moderator General Assembly, 1907; American Secretary, Pan-Presbyterian Alliance, Chairman, Executive Committee Federal Council,
Philadelphia, Pa.

Mr. Louis H. Severance,
New York, N. Y.

Judge George H. Shields,
St. Louis, Mo.

The Rev. J. Ross Stevenson, D.D.,
Pastor, Fifth Avenue Presbyterian Church,
New York, N. Y.

Mr. Thomas W. Synnott,
Philadelphia, Pa.

The Rev. Chas. L. Thompson, D.D.,
Secretary Home Board of the Presbyterian Church,
New York, N. Y.

Mr. Reuben Tyler,
Cincinnati, Ohio.

Mr. Edwin S. Wells,
Lake Forest, Ill.

Hon. Robert N. Willson,
Philadelphia, Pa.

PRESBYTERIAN CHURCH IN U. S.

Delegates appointed under action taken by the General Assembly of the Presbyterian Church in the United States (South) at its meeting in Birmingham, Ala., May 1907.

The Rev. S. H. Chester, D.D.,
Secretary Board of Foreign Missions,
Nashville, Tenn.

The Rev. William Ray Dobyns, D.D.,
Pastor, First Presbyterian Church,
St. Joseph, Mo.

The Rev. James R. Howerton, D.D., LL.D.,
Professor, Philosophy, Washington and Lee University; Moderator of General Assembly, 1907,
Lexington, Va.

President Eugene R. Long, Ph. D.,
President, Arkansas College,
Batesville, Ark.

The Rev. A. J. McKelway, D.D.,
Secretary for the Southern States of the National Child Labor Committee,
Atlanta, Ga.

The Rev. Edwin Muller, D.D.,
Pastor, First Presbyterian Church,
Lexington, Ky.

The Rev. S. L. Morris, D.D.,
Secretary Board Home Missions,
Atlanta, Ga.

The Rev. W. T. Palmer, D.D.,
Lynchburg, Va.

Hon. T. W. Somerville,
University, Miss.

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Delegates present under action taken by the General Convention of the Protestant Episcopal Church in the U. S. A. at its meeting in Richmond, Va., October, 1907, authorizing its Commission on Christian Unity to appoint representatives to the Federal Council.

The Rev. George S. Bennett, D.D.,
Rector, Grace Protestant Episcopal Church,
Jersey City, N. J.

Bernard Carter, Esq.,
Baltimore, Md.

The Rt. Rev. Wm. C. Doane, D.D., LL.D.,
Bishop of the Diocese of Albany, N. Y.

The Rev. H. H. Oberly, D.D.,
Rector, Christ Church,
Elizabeth, N. J.

George Martin Pepper, LL.D., D. C. L.
Professor of Law in the University of Pennsylvania,
Philadelphia, Pa.

The Rev. James S. Stone, D.D.,
Chicago, Ill.

Mr. John H. Stotsenburg,
New Albany, Ind.

The Rt. Ethelbert Talbot, D.D., LL.D.,
Bishop of the Diocese of Central Pennsylvania,
South Bethlehem, Pa.

The Rt. Rev. Ozi W. Whitaker, D.D., LL.D.,
Bishop of the Diocese of Pennsylvania,
Philadelphia, Pa.

The Rt. Rev. Cortlandt Whitehead, D.D., LL.D.,
Bishop of the Diocese of Pittsburg,
Pittsburg, Pa.

REFORMED CHURCH IN AMERICA.

Delegates appointed under action taken by the General Synod of the Reformed Church in America at its meeting at Asbury Park, N. J., June, 1906.

The Rev. Irving H. Berg,
Pastor, First Reformed Church
Catskill, N. Y.

The Rev. William H. Boocock,
Pastor, First Reformed Church
Bayonne, N. J.

The Rev. I. W. Gowen, D.D.,
Pastor, Reformed Church
Weehawken, N. J.

The Rev. John G. Fagg, D.D.,
Minister, Middle Collegiate Church,
New York, N. Y.

The Rev. H. Harmeling,
South Holland, Ill.

The Rev. M. Kolyn,
Grand Rapids, Mich.

The Rev. George R. Lunn, D.D.,
Pastor, First Reformed Church,
Schenectady, N. Y.

The Rev. P. H. Milliken, D.D.,
Philadelphia, Pa.

The Rev. Edward G. Read, D.D.,
Plainfield, N. J.

The Rev. Ame Vennema, D.D.,
Pastor, First Reformed Church; Moderator, General Synod, 1907,
Passaic, N. J.

REFORMED CHURCH IN THE UNITED STATES.

Delegates appointed under action taken by the General Synod of the Reformed Church in the United States at its meeting at York, Pa., May, 1908.

The Rev. Cyrus Cort, D.D.,
Pastor,
Overlea, Md.

Mr. H. M. Housekeeper,
Philadelphia, Pa.

The Rev. J. Spangler Kieffer, D.D.,
Pastor, Zion Reformed Church in United States; President General Synod,
Hagerstown, Md.

The Hon. George W. Kunkle,
Harrisburg, Pa.

The Rev. Paul S. Leinbach,
Secretary, General Board of Home Missions, Reformed Church in the United States; Pastor, First Reformed Church,
Easton, Pa.

The Rev. Rufus W. Miller, D.D.,
Secretary, Sunday-school Board of the Reformed Church in the United States,
Philadelphia, Pa.

The Rev. John H. Prugh, D.D.,
Pastor Grace Reformed Church; former President, General Synod,
Pittsburg, Pa.

The Rev. George W. Richards, D.D.,
Professor, Church History, Theological Seminary of the Reformed Church in United States,
Lancaster, Pa.

General John E. Roller,
Harrisonburg, Pa.

The Rev. Alvin S. Zerbe, Ph.D., D.D.,
Professor, Old Testament Criticism and Theology, Central Theological Seminary,
Dayton, Ohio.

REFORMED EPISCOPAL CHURCH.

The Rev. W. A. Freemantle, D.D.,
Philadelphia, Pa.

The Rev. Robert L. Rudolph, D.D.,
Philadelphia, Pa.

The Rev. William Tracy, D.D.,
Philadelphia, Pa.

The Rev. Joseph D. Wilson, D.D.,
Philadelphia, Pa.

REFORMED PRESBYTERIAN CHURCH.

Delegates appointed under action taken by the General Synod of the Reformed Presbyterian Church at its meeting, May, 1908.

The Rev. James Y. Boice, D.D.,
Philadelphia, Pa.

The Rev. W. H. Gailey,
Pastor, Fifth Reformed Presbyterian Church,
Philadelphia, Pa.

The Rev. David McKinney, D.D.,
Cincinnati, Ohio.

The Rev. Clarence Andrew Young,
Pastor, Third Reformed Presbyterian Church,
Philadelphia, Pa.

SEVENTH DAY BAPTIST CHURCHES.

Delegates appointed under action taken by the General Conference of the Seventh Day Baptists at its meeting in Leonardville, N. Y., August, 1906.

Mr. Stephen Babcock,
Yonkers, N. Y.

Rev. B. C. Davis, D.D., LL.D.,
President, Alfred University,
Alfred, N. Y.

The Rev. Arthur E. Main, D.D.,
Dean, and Professor of Theology, Alfred Theological Seminary,
Alfred, N. Y.

The Rev. Lewis A. Platts, D.D.,
Pastor of Seventh-day Baptist Church,
Milton, Wis.

SOCIETY OF FRIENDS.

Delegates appointed under action taken by the "Five Year Meeting" of the Society of Friends, held at Richmond, Va., October, 1908.

Pres. Robert Lincoln Kelly, Ph. D., LL.D.,
President, Earlham College,
Richmond, Ind.

Sylvester Newlin, M. D.,
Pastor, Friends Church,
Noblesville, Ind.

J. W. Sparks,
Wilmington, Ohio.

Charles W. Sweet,
Des Moines, Iowa.

Charles Edwin Tebbetts, A. M.,
General Secretary, American Friends, Board of Foreign Missions,
Richmond, Ind.

James Wood,
Mt. Kisco, N. Y.

ALTERNATE DELEGATES

Prof. George A. Barton, Ph. D.,
Bryn Mawr College,
Bryn Mawr, Pa.

Pres. Isaac Sharpless,
President, Haverford College,
Haverford, Pa.

Alfred C. Garrett,
Germantown, Pa.

Prof. Rufus M. Jones,
Haverford College,
Haverford, Pa.

SWEDISH EVANGELICAL LUTHERAN AUGUSTANA SYNOD.

The Rev. G. Nelsenius,
Brooklyn, N. Y.

The Rev. P. A. Rydberg, Ph. D.,
New York, N. Y.

The Rev. C. E. Slaett,
Philadelphia, Pa.

The Rev. Mauritz Stolpe, D.D.,
New York, N. Y.

CHURCH OF THE UNITED BRETHREN IN CHRIST.

Delegates appointed under action authorized by the General Conference of the Church of the United Brethren in Christ at a meeting of the Board of Bishops held at Dayton, O., April, 1908.

The Rev. Bishop William Melvin Bell, D.D.,
Los Angeles, Cal.

The Rev. Lewis Bookwalter, D.D., LL.D.,
President, Otterbein University,
Westerville, Ohio.

The Rev. E. S. Bowman,
Princeton, N. J.

The Rev. Bishop T. C. Carter, D.D.,
Chattanooga, Tenn.

The Rev. J. P. Landis, D.D., Ph.D.,
Professor, Old Testament Theology and Exegesis, Union Biblical Seminary,
Dayton, Ohio.

The Rev. D. D. Lowery, D.D.,
District Superintendent, East Penna. Conference,
Harrisburg, Pa.

The Rev. Bishop G. M. Mathews, D.D.,
Chicago, Ill.

The Rev. Bishop J. S. Mills, D.D., LL.D.,
Annville, Pa.

The Rev. Wm. H. Washinger, D.D.,
Superintendent, Penna. Conference,
Chambersburg, Pa.

The Rev. Bishop W. M. Weekley, D.D.,
Kansas City, Mo.

UNITED EVANGELICAL CHURCH.

Delegates appointed under action taken by the General Conference of the United Evangelical Church at its meeting in Cedar Rapids, October, 1906.

The Rev. Rudolph Dubs, D.D., LL.D.,
Editor, "Der Evangelische Zeitschrift,"
Harrisburg, Pa.

The Rev. W. H. Fouke,
Editor, Sunday-School and Christian Endeavor Literature, United Evangelical Church,
Harrisburg, Pa.

The Rev. Bishop H. B. Hartzler, D.D.,
Harrisburg, Pa.

The Rev. Bishop W. F. Heil, D.D.,
Highland Park, Ill.

The Rev. W. M. Stanford, D.D.,
Harrisburg, Pa.

The Rev. U. F. Swengel, D.D.,
Lewistown, Pa.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Delegates appointed under action taken by the General Assembly of the United Presbyterian Church at its meeting in Denver, Col., May, 1907.

The Rev. W. H. Fulton,
Chicago, Ill.

The Rev. J. H. Gibson. D.D.,
Pittsburg, Kans.

The Rev. Frank Getty,
Philadelphia, Pa.

The Rev. Samuel R. Lyons, D.D.,
Pastor, Reid Memorial United Presbyterian Church,
Richmond, Ind.

The Rev. R. W. McGranahan, D.D.,
Knoxville, Tenn.

The Rev. Geo. McCormick, D.D.,
Flushing, N. Y.

The Rev. A. R. Robinson, D.D.,
Pittsburg, Pa.

The Rev. J. C. Scouller, D.D.,
Philadelphia, Pa.

The Rev. T. B. Turnbull, D.D.,
Philadelphia, Pa.

The Rev. John R. White,
Winterset, Ia.

WELSH PRESBYTERIAN CHURCH.

Delegates appointed under action taken by the General Assembly of the Welsh Presbyterian Church at its meeting in Wilkes-Barre, Pa., September, 1907.

The Rev. Hugh C. Griffith,
Pastor, Welsh Presbyterian Church,
Bangor, Pa.

The Rev. John Hammond, M. A.,
Pastor, Welsh Presbyterion Church,
Hyde Park, Scranton, Pa.

The Rev. Robert T. Roberts,
Pastor, First Welsh Presbyterian Church,
Wilkes-Barre, Pa

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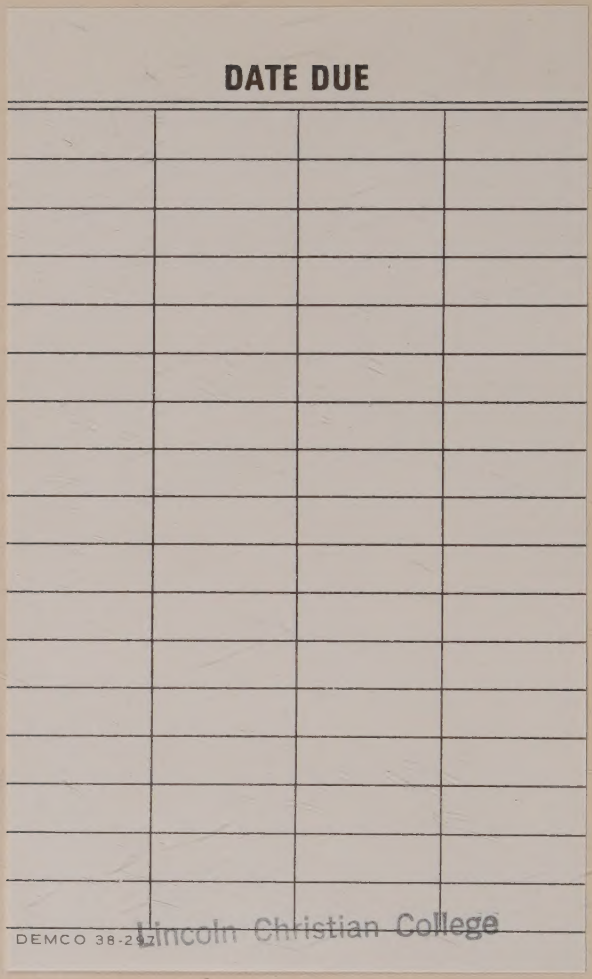

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